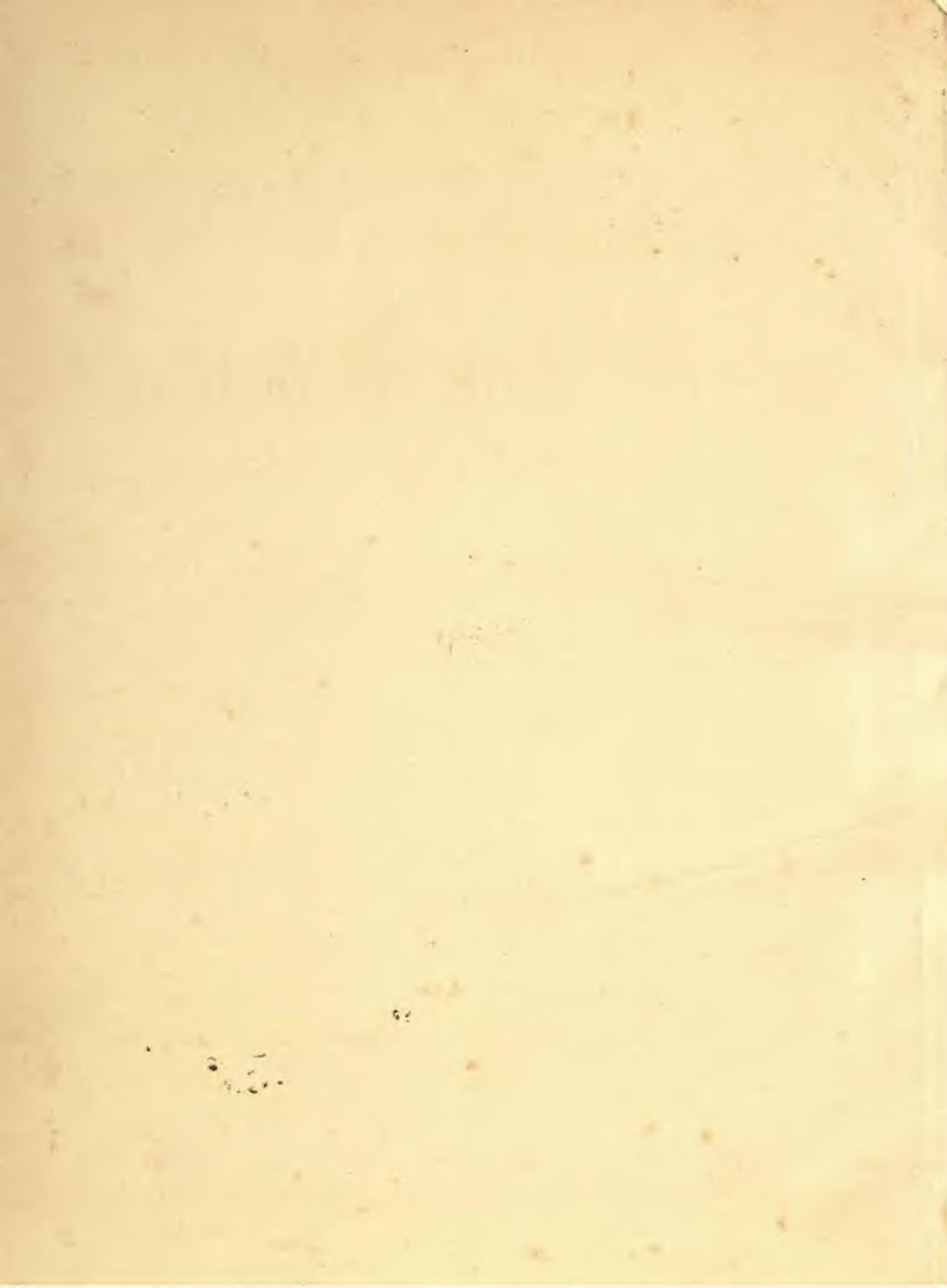


GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHAEOLOGICAL
LIBRARY

CLASS

CALL NO. **913.041 1D.A.-Mys**

D.G.A. 79.



University of Mysore

ANNUAL REPORT

OF THE

mysore archæological
department

FOR THE YEAR 1936

27275

~~110~~

~~11070~~

R 913.041
I.D.A./Mys



PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS
1938

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 27275.....

Date..... 7/8/58

Call No. 913.041/J.D.A./Mys.

CONTENTS

PART I—Administrative.

		PAGE
Staff, Tours, Exploration and Conservation, Epigraphy	...	1
Manuscripts, Numismatics, Publications, Visitors, Director-General	...	2

PART II—Study of Ancient Monuments.

Yedatore	3-5
Arkēśvara Temple	3
Wooden Car, Conservation, Vighnēśvara Temple, Kaisāle-Maṇṭapa	4
Krishnarājanagara, Images	5
Sāligrāma	5-7
Yōgā-Narasimha Temple, History	5
Rāmānujāchārya Temple, Jyōtirmayēśvara Temple	6
Ancient Course of the Kāvēri, Ancient Site	7
Chunchankatte, Rāma Temple	7
Chikkahanasōge	8-9
Ādinātha Basti, History, General Description	8
Conservation	9
Basavāpaṭna	9-10
Rāmanāthapura	10-11
Rāmēśvara Temple	10
Conservation	11
Mallarājapaṭna	11-12
Lakshmīnēśvara Temple	11
Conservation	12
Arkalgud	12-13
Sambhunāthapura	13
Gorur	13-15
Trikūṭēśvara Temple, History, General Description	13
Conservation, Kallēśvara Temple, Vāsudēva Temple	14
Narasimha Temple	15
Halo-Bēlūr	15
Malali	16
Manjarābād	16-17
Angaḍi, Vāsantikā Temple, Bastis	17
Dēvavṛinda, Rāmēśvara Temple	18
Bēlūr	18

	PAGE
Seṭṭigere	18-19
Karagada, Inscription, Images	19
Marale	19-24
Kēśava Temple	20
Siddhēśvara Temple	22-23
Minor Temples	23-24
Khāndya	24-25
Conservation	25
Bālebonnur	25
Bāleballi, Virabhadra Temple	25
Śringeri	25-37
Vidyāśankara Temple, History	25
Situation, General Description, Platform, Basement	26
Bands	27-29
Large Wall Images	29-32
Eaves	32-33
Tower, Doorways	33
Navarāṅga	33-34
Chālukyan, Dravidian and Indo-Aryan elements in the Vidyāśankara Temple	34-35
Janārdana Temple, other temples	35
Śārada Temple	35-37
Āgumbe, Gopālakrishṇa Temple	37-38
Melige	38-40
Anantanātha Basti, General Description, Pillar	38
Mahādvāra, Maṇṭapas, Mānastambha, Conservation	39
Venkaṭaramaṇa Temple, Chauki-Hoṇḍa	40
Humcha, Pārśvanātha and Padmāvatī Bastis, Panchakūṭa Basti	40
Nagar	41-45
Dēvagaṅgā Ponds, Conservation	41
Fort	41-43
Nilakanṭhēśvara Temple, Ājaneyā Temple, Gudde-Venkaṭaramaṇa Temple	43
Palace of Śivappaṇāyaka	43-45
Koḍli	45-46
Rāmēśvara Temple	45
Narasimha Temple	46

PART III—Numismatics.

Punch Marked Coins	47-53
--------------------	-------

PART IV—Manuscripts.

Mahiśūru Samsthānada Doregalā-Pārampare Kaiphilyattu	54-58
--	-------

PART V—New Inscriptions for the Year 1935-36.

Hassan District.

HASSAN TALUK.						PAGE
Three viragal records at Malligavālu	...	...	...	...	...	59-60
Lithic record at Bilgunda	...	...	...	...	...	61
Lithic record in the ceiling of the garbbagriha in the Yoga Narasimha Temple at Görür	...	...	...	...	...	61-63
Lithic record in the navaranga of the above temple	...	...	...	...	...	63

AKKALGUD TALUK.

Lithic record at Basavāpātṇa 64
 Lithic records near Gōgarbha at Rāmanāthapura 64-66

BELUR TALUK.

Five lithic records now kept in the north manṭapa in the Chennakēśava Temple at Bēlūr.	66-71
Lithic record in the old Vāhana Manṭapa of the same temple	71-72
Lithic record near the southern basement of the Chennakēśava shrine in the same temple.	72
Lithic record found at Halmidi	72-81
Text in Kannada and Transliteration	73
Translation	74
Note: Find Spot	74
Description: connected Records	75
Paleography	76
Language	76-78
Orthography	78
Authorship	78-79
Purpose	79
Geography	79-80
Date	80
Personages	80-81
History	81
Two lithic records at Hagare	82-84
Lithic record at Hāltore	84-86
Two lithic records at Mogasāvāra	87-88
Two lithic records at Iptitolalu	88-90
Lithic record at Chandāpura	90-94

Kadur District.

NARASIMHARAJAPURA SUB-TALUK.

Lithic record in the Virabhadra Temple at Bâlehalli	...	...	...	94-96
Copper plate grant of the Keladi King Basappa Nâyaka I, dated S 1630 in the Bâlehalli Matt	...	...	...	96-99

Mysore District.**MYSORE TALUK.**

	PAGE
Sannad of Krishnaraja Wadeyar III, dated 1822 A. D. in the possession of Nanjundarādhyā, Mysore	99-100
Record on an image of Yaksha in the Śāntīvara Basti at Mysore	100
Records on a gong and the bronze image of Anantanātha in the same basti	100-102
Records on two lamp stands and four pots of the same basti	102
Records on the brass covered panel in the doorways of the garbhagriha and sukhānāsi in the same basti	102-103
Record on the umbrella of the royal throne at the Palace in Mysore	103-107
Lithic record in the Prasanna Venkātaramaṇasvāmi Temple at Mysore	107-109
Lithic record in the Manoranjan Mahal at Ālanahalli	109-110
Lithic record at Lingāmbudhi	110-112
Lithic record at Chikkahalli	112-114
Three Viragal records at Varuṇa	114-115

NANJANGUD TALUK.

Two lithic records in the Tirthaghatṭa at Nanjangud	115-119
Lithic record at Kattavādipura	119-120
Lithic record at Dēvarasanahalli	120
Three lithic records at Uppinahalli	120-121
Lithic record at Kirugunda	124
Lithic record at Harave	125
Lithic record at Basavanpura	125-126
Copper plate record of the Punnād King Skandavarman found at Basavanpura	126-127
Kannada text	126
Corrected version of the text in Dēvanāgarī characters	128
Transliteration	129-131
Translation	131-133
Discovery of the Plates : Description : Language	133
Geography	134
Paleography	134-135
Historical facts	135-137
Date and Authenticity	137-139
Two lithic records at Tāndya	139-142
Two lithic records at Echiganahalli	142-143

GUNDLUPET TALUK.

Lithic record at Manchahalli	143
------------------------------	-----

Tumkur District.**KUNIGAL TALUK.**

Two lithic records at Sante Māvattūr	144
Lithic record near Gavimāṭha at Arakere	145

MADHUGIRI TALUK.

Two lithic records at Kadagattur 146

MADRAS PRESIDENCY.

Two lithic records at the temple of Yagantēśvara, near Banganapalle in Banganapalle State, Kurnool District 147-149

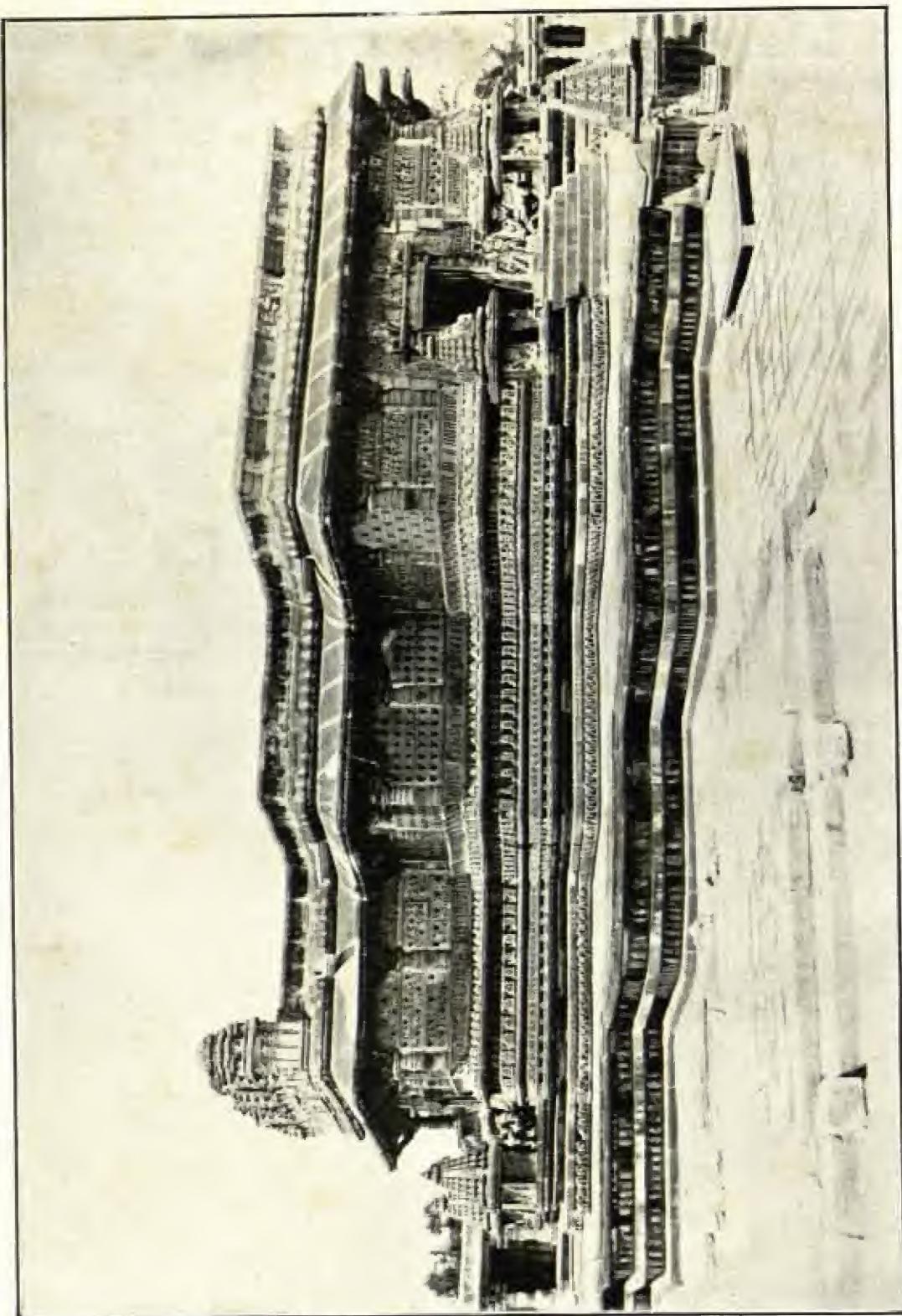
BOMBAY PRESIDENCY.

Copper plate grant of the Keladi Queen Chennammāji, dated Š 1622 at Hubli, Dharwar District	...	...	...	...	...	149-152
List of Inscriptions published in the Report arranged according to Dynasties and Dates.						153-159
Appendix A : Conservation of Monuments	...	...	...	...		160
Statement of Expenditure incurred for the maintenance and repair of Ancient Monuments.						161-162
Monuments, etc., inspected by the Director of Archaeology and his Assistants					...	163-164
Appendix B : List of Photographs taken during the year 1935-36				...	...	165-167
Appendix C: List of Drawings prepared during the year 1935-36				...	...	167
Index	...	...	...	...	...	168

Illustrations.				PAGE
PLATE				
I.	Chennakēśava Temple, Bēlūr—South-east view	<i>Frontispiece.</i>		4
II.	(1) Vighnēśvara Temple and Kāvēri River, Yedatore	...	...
	(2) Lakshmiṇīkānta Temple, Basavāpaṭna—Lakshmiṇīrāyaṇa			
	(3) Yōgānarasiṁha Temple, Görūr—Yōgānarasiṁha			
III.	Ādiṇātha Basti, Chikkahanasoge—Ground Plan	...	...	6
IV.	(1) Do do Doorway of Chandranātha Shrine	...	...	8
	(2) Rāmēśvara Temple, Rāmanāthapura—South-west view			
	(3) Lakshmaṇēśvara Temple, Mallaṛājaṇapāṭna—Wall Panel			
V.	Rāmēśvara Temple, Rāmanāthapura—Ground Plan	...	...	10
VI.	Trikūṭēśvara Temple, Görūr do	...	...	12
VII.	(1) Do do North-east view	...	...	14
	(2) Rāmēśvara, Temple, Dēvavṛinda—South-west view			
	(3) Mārkaṇḍēśvara Temple, Khāṇḍya—Elephant			
	(4) Fort Gate, Manjarābād—Ceiling			
VIII.	(1) Vāsudēva Temple, Hale-Bēlūr—Inscription Stone	...	...	16
	(2) Do do Vāsudēva			
	(3) Viṣhṇu Temple, Maṭali—Front view			
IX.	(1) Fort, Manjarābād—Sketch Map	...	...	18
	(2) Fort yard, Manjarābād—View from east			
	(3) Do do west			
X.	(1) Rāmēśvara Temple, Dēvavṛinda—Dēvi	...	...	20
	(2) Vāsantikā Temple, Angadi—Vāsantikā			
	(3) Basti, do Yaksha			
	(4) Do do Yakshi			
XI.	Chennakēśava Temple, Marle—Ground Plan	...	...	22
XII.	(1) Do do North-west view	...	...	24
	(2) Do do Chennakēśava			
	(3) Gopālakṛiṣṇa Temple, Āgumbe—Vēṇugopāla			
XIII.	Siddhēśvara Temple, Marle—Ground Plan	...	...	26
XIV.	(1) View of the Bhadrā River at Balehonnūr	...	...	30
	(2) Do Dēvagāṅgā Pond near Nagar			
XV.	(1) Vidyāśankara Temple, Śringēri—Narasimha killing Hiranyakāsiṇu	...	...	32
	(2) Do do Hayagrīva			
	(3) Do do Mārkaṇḍēyaprasannamūrti			
	(4) Do do Bhringi			
XVI.	(1) Do do Goddess Sāvitri	...	...	34
	(2) Do do Chandramandala			
XVII.	(1) Do do Mrityu	...	...	36
	(2) Fort, Manjarābād—Gate			
	(3) Śāradā Temple, Śringēri—Interior view			
XVIII.	(1) Fort, Nagar—Sketch Map	...	...	42
	(2) Do Gateway			
	(3) Palace of Śivappa Nāyaka, Nagar—View from south-west			

PLATE					PAGE
XIX.	Rāmēśvara Temple, Kūḍli—Ground Plan	...	...	...	44
XX.	(1) Narasimha Temple, Kūḍli-Chintāmaṇi Narasimha	...	...	...	46
	(2) Do do South-east view				
	(3) Rāmēśvara Temple, Kūḍli—South view				
XXI.	Punch Marked coins	...	...	...	47
XXII.	Halmidi Stone Inscription of the Kadamba King Kākutsthavarman	...	...	...	72
XXIII.	Copper plate grant of the Punnāṭa King Skandavarman	...	...	...	126
XXIV.	Do do do	...	...	...	126
XXV.	Tāṇḍya Stone Inscription of the Ganga King Satyavākya	...	...	...	140

PLATE I.



CHENNAKESAVA TEMPLE, BELUR—SOUTH-EAST VIEW (p. 18).

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1936.

PART I—ADMINISTRATIVE.

Staff. There was no important change in the staff. Dr. M. H. Krishna, M.A., D. Lit. (Lond.), continued to be the Director of Archaeology in addition to his professorial duties at the University.

Tours. The Director toured in the Yedatore taluk of the Mysore District, Arkalgud, Hassan, Sakleshpur and Belur taluks of the Hassan District, Mudgere, Chikmagalur and Koppa taluks of the Kadur District and the Tirthahalli, Nagar and Shimoga

taluks of the Shimoga District for the purpose of studying the archaeology of the Malnad tracts, for collecting epigraphs and information about architecture and for inspecting the monuments for conservation purposes. The Assistant to the Director toured in the Gundlupet and Nanjangud taluks of the Mysore District, Hassan and Belur taluks of the Hassan District, the Madhugiri and Kunigal taluks of the Tumkur District and the Channapatna taluk of the Bangalore District mainly for the study and collection of inscriptions.

Among the ancient sites studied were Manjarabad, Angadi, Melige and Nagar.

Exploration and Conservation. The conservation of monuments was attended to and the work of conserving the temples at Belur and Halebid was pushed on with the co-operation of the Public Works Department and of the Committee appointed by Government for the renovation of these two temples.

The total number of inscriptions collected during the year was about seventy.

Epigraphy. A good number of these have been edited by Mr. R. Rama Rao, the Assistant with the help of the Pandits and under the guidance of the Director. Among the important finds may be mentioned a rare copper plate grant of the ancient Punnad dynasty and an interesting Kadamba inscription (found at Halmidi, Belur taluk) of about the middle of the 5th century A. D. in the Kannada language. The latter is the earliest authentic lithic record in Kannada now extant.

An interesting manuscript obtained for study during the year is an English translation of the 'Memoirs of Hyder Ally from the year 1758 to 1770' by Eloy Joze Correa Peripoto, a Portuguese in Hyder's service. The work of copying it has been

Manuscripts. taken in hand. Another manuscript studied during the year is an account of the early Mysore kings obtained from Tumkur.

Among the coins examined the most interesting are two sets of *purāṇas*, which are the oldest type of coins known in India and are generally considered to be more than 2,000 years old.

Numismatics. During the year the annual Reports of the department for the years 1931 and 1932 were published, that for 1933 was submitted to Government for approval, the printing of the report for 1934 was completed and the report for 1935 was prepared

Publications. and sent to the press. The reports were thus brought up to date. Special acknowledgments are due to the Archaeological Office staff and to the Government Central Press, Bangalore, for their co-operation in clearing the arrears. Hereafter it is hoped to publish the report for each official year in the course of the following year.

Exhibition. An important event for the success of which the Archaeological Department contributed its whole-hearted service was the Eighth Session of the All-India Oriental Conference which was held at Mysore during the Christmas of 1935. The department took a prominent part in the Conference and in the exhibition of antiquities connected therewith and the members of the staff worked in various capacities for its success, the Director being the Local Secretary and the Secretary of the Reception Committee.

Visitors. Among the distinguished visitors to the Exhibition were Amin-ul-Mulk Sir Mirza Ismail, Kt. C.I.E., Dewan of Mysore, Rāja Sēvāsakta Dewan Bahadur Dr. S. Krishnaswamiengar, M.A., Ph.D., Mr. K. P. Jayaswal, M.A., Bar-at-law, and Rao Bahadur K. N. Dikshit, M.A., Deputy Director-General of Archaeology in India.

Director-General. In July 1935, Mr. J. F. Blakiston, the Director-General of Archaeology in India, visited Halebid, Bēlūr, Śravaṇabelagola, Seringapatam and Sōmanāthapur and the Archaeological Office at Mysore, and gave many valuable suggestions, particularly about conservation.

PART II—STUDY OF ANCIENT MONUMENTS.

YEDATORE.

ARKĒŚVARA TEMPLE.

An undated inscription, No. 64 of Yedatore taluk, Mysore District Supplement, which is in Tamil and Grantha characters and belongs probably to the time of Kulōttunga Chōla I¹, mentions that a certain Añkakkāraṇ, son of Ponnāṇḍān, erected a temple named Añkakkārēśvara for the god Nāyārukilavar, lord of Aiyam-pōlil alias Uyyakkonḍa-Śolapaṭṭaṇam in Turaināḍu and granted lands to it. There is no doubt that Añkakkārēśvara is the same as Arkēśvara or the sun god (Nāyārukki-lavar) for whom the temple is built in Yedatore.

The main shrine of Arkēśvara is very different in character from the surrounding structures. It is a small low roofed temple without a pradakshinā and with right-angled plain pilasters and octagonal cornices on the outside of its walls. To the south, west, and north of the garbhagriha shallow niches break the monotony. The navaraṅga has a porch to the south as in the Talkāḍ Vaidyēśvara temple and elsewhere.

Inside the navaraṅga are kept reliefo images of Ganapati, Sūrya, Mahishāsu-ramardini, Janārdana and Bhairava. These, though rude, appear to be of old workmanship. The inside of the temple is very plain. The navaraṅga and its eastern doorway, however, appear to be of the Vijayanagar times.

The linga is of natural stone. The metallic image is of Sadāśivamūrti with consort.

In front of the navaraṅga stands a mukhamāṇḍapa of nine añkaṇas borne on tall pillars of the Vijayanagar type. The mahādvāra is high with a tall door, adorned with Gajalakshmī on the lintel and with vertical scroll bands on the jambs². Around the compound runs a cloistered verandah with niches enshrining lingas at the back. To the north there is a shrine of the late Vijayanagar style, for the goddess Mīnākshī, whose image of the late Vijayanagar type is a fine one with the tōraṇa carved in the same stone.

The shrines of Kalimādhava and Chāndikēśvara are also later structures architecturally unimportant.

To the north of the mahādvāra, on the inside, built into the wall are two small octagonal pillars of good workmanship. The central band of these pillars consists of

1. See M. A. R. 1913, p. 34.

2. Cp. the Gaṅgādhārēśvara temple at Seringapatam, the Tirumalānatha temple at Alambgiri, etc., and cp. also the tower.

various mouldings (vase, etc.), with ornamentations of rudrāksha. The panels contain figures of Yakshas, lions seated back to back, etc.

The pillars behind the well in the house of Kempu Rāmappa, one of which is reported¹ to have had the inscription² of Añkakkāra who built the original structure of the Arkēśvara temple, are now missing. It is said that the pillars were given away to some persons of Keggere by one Gopalakrishna Sastri, whose house is to the east of the temple at Krishnarājanagara. Since the inscription is an important one and not yet published, it must be secured.

The wooden car of the Arkēśvara temple is of about the 18th century and is full of sculptures some of which are interesting.

Wooden Car.

In recent years the temple appears to have been conserved and the prākāra walls provided with buttresses.

Conservation.

VIGHNĒŚVARA TEMPLE.

Close to the river (Pl. II, 1) on the platform above the steps is a small shrine of Vighnēśvara now having six añkapas. It appears to have been washed away during the floods of 1924 and rebuilt carelessly without any consultation of the Archaeological Department. Four of the pillars and the image, however, remain. The pillars are of the cylindrical type with brackets of the ribbed pattern³. The image of Vidyā-Gaṇapati also is perhaps very old. The god is seated holding tusk, goad, conch (?) and bowl of sweets. The details are not visible since they are covered over with sandal paste and dirt.

An inscription⁴ of 1087 A.D. and connected with the Chōlas was engraved on three pillars all of which have now disappeared.

KAISĀLE MANṬAPA.

Near the large Aśvattha tree there was formerly a large manṭapa of twelve añkapas of which only a portion now remains. The original manṭapa appears to have been damaged by the floods of 1924, and the pillars and other materials were taken away to Krishnarājanagara for constructing the Iśvara and other temples. An inscription of 1715 A. D. recording the construction of this manṭapa has now disappeared.

1. M. A. R. 1913.
2. Mys. Dist. Suppt. 64, *Epigraphia Carnatica*.
3. Cp. Binnamangala.
4. *Epigraphia Carnatica* : IV, Yejato, 2.



1. VIGHNESVARA TEMPLE AND KAVERI RIVER, YEDATORE (p. 4).



2. LAKSHMIKANTA TEMPLE,
BASAVAPATNA—LAKSHMI-
NARAYANA (p. 9).



3. YOGANARASIMHA TEMPLE,
GORUR—YOGANARASIMHA (p. 15).

To the north of the remains of this *maṇṭapa* is a peninsula edged by well-built steps and adorned at its north end by a stone pavilion of nine *aṅkapas* constructed out of the materials of other ruined *maṇṭapas*. This *maṇṭapa* is finely situated and is expected to be almost submerged whenever the Kannambādi dam water rises above 110 feet.

KRISHNARAJANAGARA.

In Kṛishṇarājanagara or New-Yeḍatore, on the east face of the ridge two modern temples have been built very recently, from materials brought from the temples of the Vijayanagar period in the old town. The two temples are symmetrically placed side by side.

Of these the Chandraimauļīśvara temple has a fine metallic processional image of Tāṇḍavēśvara and another of his consort. In the Nārāyaṇa temple the images of Nārāyaṇa (really Janārdana) and

Images. Lakshmī are of the middle Vijayanagar type of workmanship. In one of the cells is placed the utsavamūrti group of the Śrī Rāma temple of Chunchankaṭṭe, consisting of Rāma, Sītā, Lakshmana and Hanumān. They are also of middle Vijayanagar workmanship, and the image of Rāma is beautifully done. These images support the view that in the days, probably, of the Tuḷuva emperors of Vijayanagar beautiful metallic images were being produced, though workmanship in stone was inferior to that of the earlier periods, particularly of the Hoysala.

SALIGRAMA.

YOGĀ-NARASIMHA TEMPLE.

The temple of Yōgā-Narasimha is a complex structure which appears to have been constructed in two or three stages. The main cell

History. and the *sukhanāsi* which are both comparatively plain except for the well-worked shallow domes of their ceilings and the inner *navaraṅga* of nine squares with its granite pillars of cylindrical shafts, wheel-shaped mouldings and Chōla type bracket capitals, are definitely old structures of the Hoysala times at the latest. The central *navaraṅga* ceiling is also domed with a pendent flower in the centre. On the outside, the basement of the temple has five cornices separated by deep shadowy lines and the walls are ornamented with plainish right-angled pilasters bearing well-worked capitals. The general look is that of a poorly worked granite structure of the Hoysala times.

The outer *navaraṅga* which is a large one resembles similar structures at Hole-Narsipur and Tonṇur and has a large number, about twenty-four, of granite pillars with cylindrical shafts. But this portion of the building and also the small

cloistered courtyard around the back of the temple are of Vijayanagar times, though the pillars themselves are older; while the mabādvāra, the Janārdana shrine and the many images of the Ālvārs, Rāmānujāchārya, Āṇḍal and Lakshmī kept in the temple are all definitely of the late Vijayanagar period. The image of Kēśava, however, is a Hoysala piece, perhaps brought from some other temple. The main image of Yōgā-Narasimha is at the latest a Hoysala piece, though with unusually light ornamentation, slim body and a natural-looking lion face. Its tōraṇa bears the usual ten avatāras. On its pedestal is a Garuḍa image.

RĀMĀNUJĀCHĀRYA. TEMPLE.

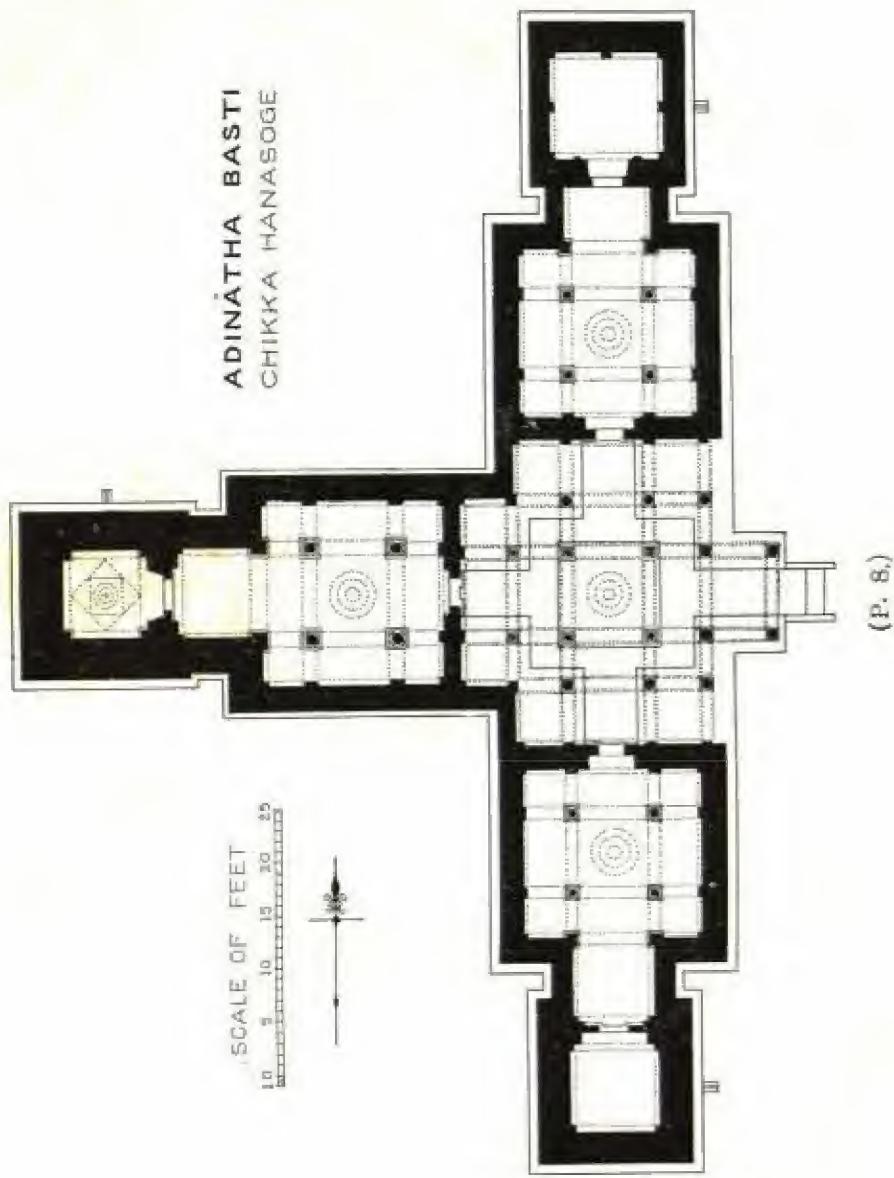
The temple of Rāmānujāchārya is a very plain structure with a garbhagṛīha, a sukhānāsi, and two navarāṅgas of round granite pillars, similar to those in the Narasimha temple. The first three parts appear to be Hoysala, though the outer wall is plain. In the centre of the garbhagṛīha is a pedestal of peculiar form bearing, all round, eight images of the disciples of Rāmānuja, *viz.*, Mudaliyāṇḍān, Vaḍuganambi, Tonṇūr-Nambi, etc. This reminds us of the pedestal of the double liṅga at Beṭṭadapur. On the pedestal is a panel having two reliefo impressions of Rāmānuja's feet. On the back wall is a panel with the Tēṅgale Śrī-Vaishṇava caste-mark flanked by śankha and chakra. On the side of the sukhānāsi is an inscription *Vem ka pa* in Telugu characters (perhaps Venkaṭappa Nayaka of Hōle-Narsipur). The most interesting feature of this temple is the prākāra wall having a parapet of round discs as at Amṛitāpura but with plain faces.

The temple is of no architectural importance. Its value consists in its connection with Rāmānuja's name and thus its historical importance. However, since it is a Second Class monument, it ought to be kept in a better condition. The compound should be levelled and kept clean, and the Śrīpāda-tīrtha rid of its plant and properly cement-pointed. A cobra lives here.

JYĀTIRMAYĒŚVARA TEMPLE.

'Jyōtirmayēśvara' is a name more recently given to a fine temple known in the inscriptions as that of Añkanāthēśvara and called also Paṇabēśvara or Lord of the Bridge generally. In front of the temple is an inscription on a granite slab which appears to belong to the 14th century.

The main shrine is similar to the Narasimha temple in the look of its outer walls and its inner pillars; but in addition it has nine fine ceilings consisting of shallow domes. Numbers 1 and 9 of them are really beautiful. Further the outer front wall of this navarāṅga has a row of large images like Virabhadra, etc. The jambs have finely carved doorkeepers while the lintel has between two makaras



and under a lion tōraṇa the image of Tāṇḍavēśvara attended by Vishṇu and Brahma. The four pillars of the navaraṇga are all round and lathe-turned ones of potstone and the wheel moulding has flying Yakshas and rishis. This temple is the most artistic in Sāligrāma. It may be protected and put under Class II for conservation.

To the north of the temple is a wide valley with a sandy bed which was evidently a river bed. It is possible that a branch of the

Ancient course of the Kaveri. Kāvērī was flowing here and contributed to the prosperity of old Sāligrāma or Avichārapura; very probably the latter was on the river bank. These features perhaps

attracted Rāmānujāchārya to the place where he is said to have stayed for twelve years. Further the name of Pañabēśvara or Lord of the Bridge shows that this Śiva was considered to have been the guardian of the bridge or the ford across this branch of the river.

To the south-west of this temple on the high ground can be collected potsherds and iron slag pieces which indicate the site of the ancient

Ancient Site. town.

CHUNCHANKATTE.

Chunchankatte is a beautiful spot in the midst of a well wooded country. The chief attraction is a series of cascades and a fall in the Kāvērī river about 30 feet high. The river cuts through a mass of bed-rock and the sight is beautiful when there is sufficient water.

RĀMA TEMPLE.

To the south of the falls on the bank is situated the temple of Śrī Rāma, which has sculptured pieces of three different periods. To the south of the eastern gate and in the south-east corner are a doorway, some pillars, two ceilings and the portion of a navaraṇga outer wall, all of soap-stone bearing definitely Hoysala motifs, like the domed ceilings, pyramidal turrets made of dentil cornices, etc. Evidently these belong to some Hoysala temple of the 13th or 14th century and the materials of the ruin were utilised for a later structure. The images of Śrī Rāma, Lakshmaṇa and Sītā are good ones which appear to be of the Vijayanagar times. They were probably set up somewhere about 1550 or 1600 A.D. in a temple consisting of a garbhagṛīha, sukhānāsi, etc. The dvārapālas with their detailed carvings have a Kannada inscription on the pedestal and appear to hail from the period of the old Mysore dynasty. The brick prākāra wall is a recent one, while the mahādvāra with a Garuḍa-kambha bears an inscription of Krishṇarāja Voḍeyar III.

On the eastern outer wall of the navaraṇga there are two old panels bearing two *nāgabandha* designs.

CHIKKAHANASOGE.

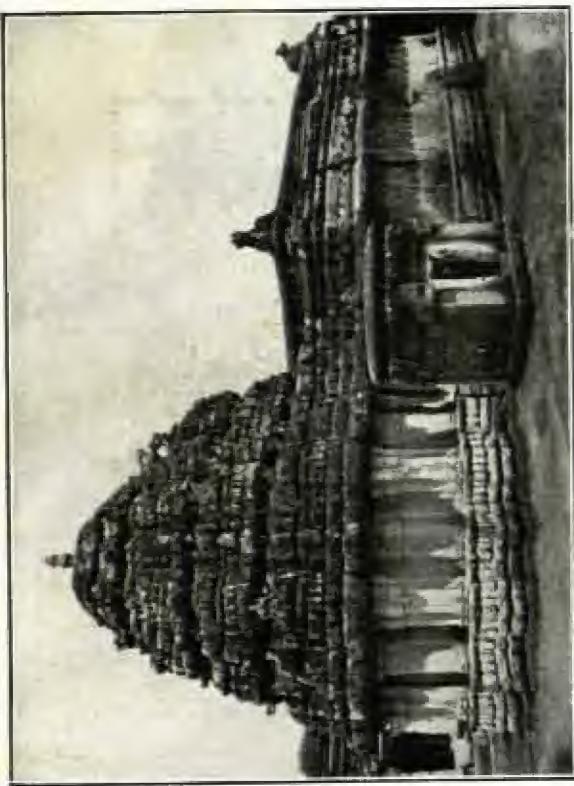
ĀDINĀTHA BASTI.

History. Hanasōge or Panasōge appears to have been an important place in the 11th century A. D. and to have played a prominent part in the struggles between the Hoysala and Chōla powers at the commencement of the 12th century. In the 11th

century it must have been an important Jaina centre where dwelt an ancient line of Jaina gurus belonging to the Kundakundānvaya, Mūla-Sangha, Dēsiga-Gaṇa and Pustaka-Gachcha. The place was under the rule of the Changāivas from the 11th century to about the 16th. Vira-rājendra Nanni Changālva caused to be erected the Ādinātha basadi of the Pustaka-Gachcha,¹ which was called the Rājendra-Chōla Jina temple² early in the 11th century. Earlier than this date the tradition of Śrī Rāma had no doubt a strong hold on the neighbourhood of the locality since the inscriptions record that the gods of these temples were worshipped by Rāma himself.³

General Description. The temple is a three-celled one in the pre-Hoysala Chāluvya style with the walls, pillars and ceilings of granite and the images and doorways of soapstone. The building is cross-shaped (Pl. III) with the main shrine of Ādinātha on the west and with Śāntinātha in the south shrine and Chandranātha in the north. Its pillars are mostly of the pre-Hoysala type, resembling those of the Maralēśvara temple at Talkāḍ. They are of granite and chiselled into round shapes, not lathe-turned, and show the rudiments of the various motifs, like the bell, pot and wheel which become elaborated in Hoysala architecture. A mukhamāṇṭapa of the indented square pattern leads through three beautifully carved soap-stone doorways into the navaraṅgas of the three shrines. These doorways remind us of those in the Tripurāntēśvara temple at Belgāmī and also, on a smaller scale, of the garbhagṛha doorway in the Bēlūr temple. The north doorway, *i.e.*, of the shrine of Chandranātha (also called Nēminātha) is the most elaborate and typical of these (Pl. IV, 1). The jambs have the following five vertical bands from inside out: floral scroll, floral scroll with Yakshas, sixteen-fluted round pillar, lions and gryphons, and foliage. On the lintel is a fine Gajalakshmi group flanked by the lines of a Kannada inscription above which are a row of finely carved swans with aquatic broad beaks, and a cornice ornamented with kīrtimukhas. The other doorways are modifications of this design. The broken images of two chāmara bearers and the Yaksha and Yakṣī of Ādinātha are also found in the temple. Of the three Jina images Nēminātha has a broken *mukkōde* instead of his

1. *Epigraphia Carnatica*, IV, Yejjatore 22.2. *ibid.* yd. 21.3. *ibid.* yd. 26.



2. RAMESVARA TEMPLE, RAMANATHAPURA—SOUTH-WEST VIEW
(p. 10).



3. LAKSHMANESVARA TEMPLE, MALLARAJAPATNA—WALL PANEL
(p. 11).



1. ADISATTA BASTI, CHIKKAHANASOCHE—DOORWAY OF
CHANDRASATHA SHINE (p. 8).

original tōraṇa, while Śāntinātha and Ādinātha have elaborate tōraṇas with attendants and simha-pīṭhas as in the Ādinātha temple at Bastihalji near Haṭebid.

The temple is in ruins and there are no Jainas at the place to conduct worship.

Conservation.

Some Jainas may be encouraged to settle in the village and start worship with Muzrai grant so that the temple may be kept free from its present dirt and filth. Otherwise its seven images and three doorways may well be removed to a museum. Near the Ādinātha image was found kept an extraneous granite relief of some ruler on horseback going forth to battle, spear in hand. Since it does not belong to the temple and none knows where it came from, it may well be transferred to a museum.

The image at the so-called Chennigarāya temple, which is described by Mr. R. Narasimhachar¹ as Kēśava peculiar and identified as Kēśava is only a dvārapāla figure whose pair has now been found on the inner side of the tank bund and is said to have been recently unearthed out of the debris near a private man's house at the village. The two figures are beautifully carved and Vaishṇava in character proving the existence of a Vishṇu temple at the place at the time to which they belong, namely, about the 13th century.

Three new inscriptions of the 12th century were discovered on the tank bund of the village. They are all vīragals of the Hoysala period, which had been built into the tank bund.

BASAVAPATNA.

Basavāpaṭṇa, on the left bank of the Kāvērī and opposite to Rudrapaṭṇa, is an old place, whose original name is not known. It has the remnants of an old fort with the Vishṇu and Śiva temples showing that it was very probably an old agrahāra town of the days of Rāmanātha and Narasimha of the later Hoysalas. When it was in Rāmanātha's hands an inscription was set up in front of the Śāntiśvara temple. To the north of the Śāntiśvara temple is another Śiva temple now known as the temple of Praṇatārthiharēśvara, probably identical with Āñjanēya-Hanumantēśvara of the inscriptions. It has a stone oil mill to the south-east with an inscription. Against the south-east wall now stands a vīragal of three panels bearing two inscriptions, one recording the death of a hero when Rāmanātha, the Hoysala, was fighting his brother Narasimha III in 1281 A. D., and the other referring to the death of another hero while the Niḍugal fort was being captured by Narasimha III in 1286 A. D.

Corresponding to the Śiva temple there is a Lakshmīkānta temple in the centre of the old town, with Lakshmīnārāyaṇa seated in sukhāsana. The image is a good one of the Hoysala period (Pl. II, 2). Close to the Śāntiśvara temple on the south stands the temple of Shaḍbhāvarahitēśvara with an oval and rather peculiar linga;

1. See Mysore Archaeological Report, 1913, p. 18.

and in the centre of the new town is the temple of Sandalēśvara. None of these temples has any ancient vestiges. Except the lingas and the Lakshminārāyaṇa image and the inscriptions, everything appears to be modern.

A new inscription was found near the dīpastambha of the Shaḍbhāvarahitēśvara temple among the slabs of a stone compound. The figure of a cow is carved in low relief at the bottom, which probably indicates that the inscription is of the Gaṅga period (c. 10th century A. D.).

RAMANATHAPURA.

RĀMĒŚVARA TEMPLE.

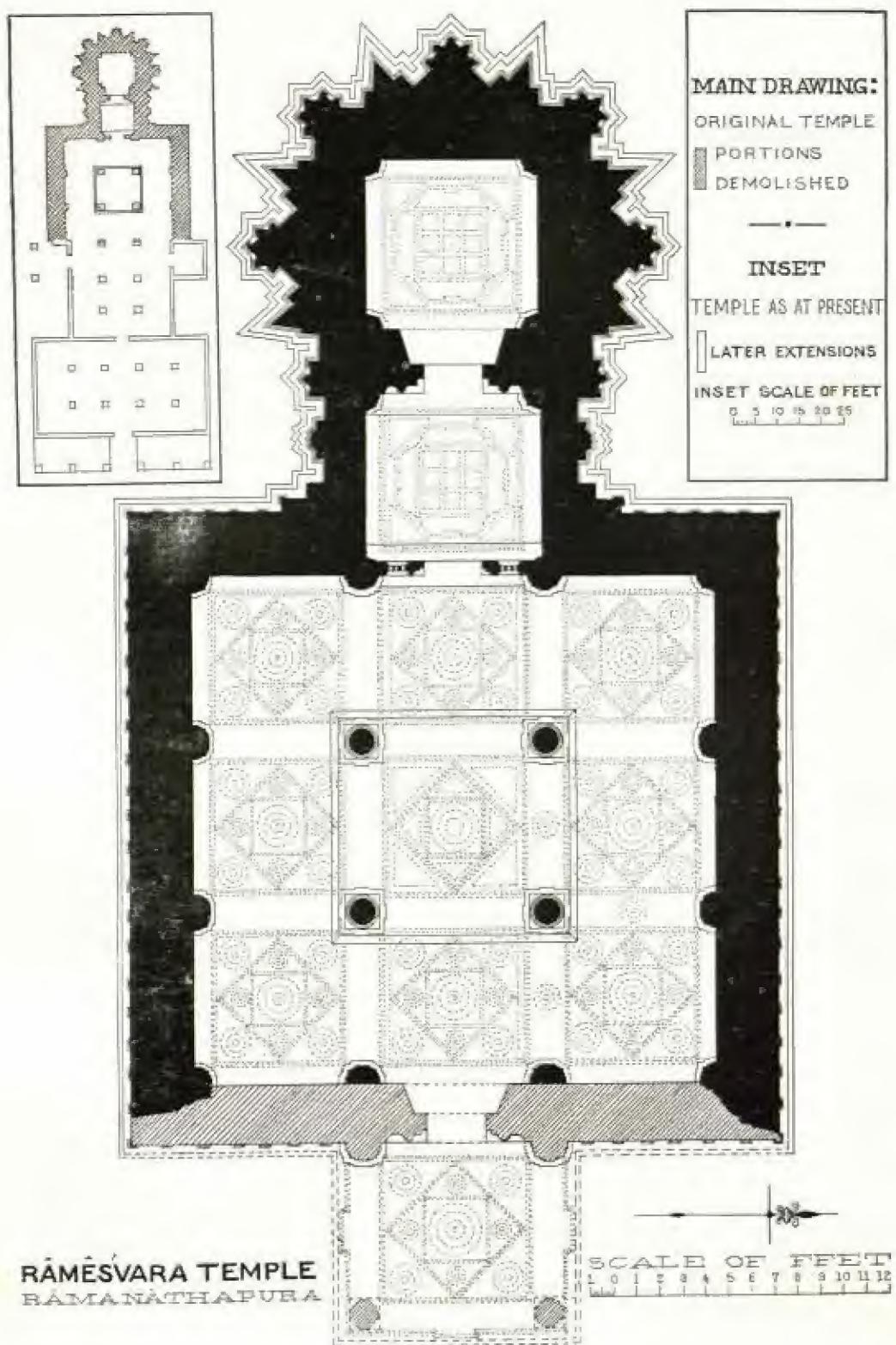
The Rāmēśvara temple (Pl. IV, 2) is the most important structure in Rāmanāthapura. It was evidently an old Hoysala temple to which accretions have been made in the Vijayanagar and Pāllegār periods.

The original temple is a smallish structure completely of soap-stone with a star-shaped garbhagṛīha, a small sukhānāsi, a navaraṅga of nine squares and a porch (Pl. V). The outer walls are ornamented with the usual right-angled pilasters, and deep-cut cornices appear on the basement. On the south and north walls of the navaraṅga are small niches. The tower which is also of soap-stone is broad-based and low. But it is typical of the Hoysala style and bears on its front projection a fine group of Saṭa fighting the lion. Of the original porch, only two cylindrical pillars remain, since the original front walls have been knocked down and an extension is made giving the navaraṅga eighteen squares. The pillars of the original navaraṅga are of the round lathe-turned Hoysala type; and the ceilings are all domed with ordinary lotus designs. The sukhānāsi doorway has perforated jambs, Umā-mahēśvara on the lintel and Gaṇeśa supported by makaras on the top panel. The garbhagṛīha doorway has a Tāṇḍavēśvara group and in the garbhagṛīha on a low pedestal is placed a small natural linga of dark trap stone. In the navaraṅga are kept Gaṇapati, Mahiṣāsuramardini, Bhairava, Kēśava and Sūrya. The Bhairava image with its slim body is a beautiful piece of sculpture. There are also kept metallic images of a Tāṇḍavēśvara group and a Sadāśiva group. *

At a later date a further extension was made and another navaraṅga of nine ankanas added. In the south-west corner is the temple of Mīnākshī with an image of the late Vijayanagar period. The mahādvāra with its high ornamental granite doorway and its tall brick tower and the cloistered prākāra with the rows of linga cells at the back, of course, belong to the late Vijayanagar or early Pāllegār times.

In the south-west corner of the temple is a Vēṇugopāla group, also of the Hoysala period¹.

1. See *infra*, p. 15.



(P. 10.)

Above the verandah is a very heavy ornamented parapet of brick and mortar of the Pālegār times with post-Moslem designs and rows of birds, elephants, camels, etc.

The original Hoysala temple is a neat structure, quite intact and deserving of preservation, though it is not ornamental. This **Conservation.** structure as also the prākāra cells above which are inscriptions are completely covered over with a thick coat

of chunām which should be carefully scraped off. The prākāra parapet is cracked in many places and out of plumb in a few. It should be examined by engineers with a view to its fitness to stand. Its heavy cornices appear to be pulling it forward.

The rocks leading to the Gōgarbha from near the Agastyēśvara temple are carved with numerous inscriptions. Of these many are published in the Epigraphia Carnatica or printed in the unpublished Supplement. A few have now been revised and several more collected and published for the first time.

MALLARAJAPATNA.

LAKSHMAÑĒŚVARA TEMPLE.

On the right bank of the river, opposite to the Rāmēśvara temple of Rāmanāthapur, and inside the area of Mallarājapatna, stands the temple of Lakshmañēśvara. Inside a modern prākāra of brick and stone work of the 18th century is a courtyard in the centre of which is an old and dilapidated temple which appears to be a granite version of the Hoysala style of Sōmēśvara's time. But in some respects it appears to be even earlier.

It consists of a garbhagṛīha enshrining a liṅga of dark natural stone, a sukhānāsi and a navarāṅga of nine squares and four pillars having cylindrical shafts and wheel-shaped top mouldings. A small porch in front is borne on two cylindrical granite pillars. The roofs are mostly shallow domes. The basement is peculiarly bereft of the usual five cornices; but the outer wall has the thin pilasters and niches. The eaves have a particularly sharp 'S' form and a curious feature of the temple is that on the outer walls and under the small arches adorning the eaves there are a number of carved panels of sculptures in low relief among which may be mentioned the following :—

Cow and calf; Vēṇugopāla group; Hanumān presenting Rāma, Sītā and Lakshmaṇa with a bunch of plantains (Pl. IV, 3); Dancing Gaṇapati; Vyāghrapāda; man riding on lion; Kiratārjuniya; man riding on tiger; rishi riding on fish; Sītā sending Lakshmaṇa to rescue Rāma at the hunt of Māyāmṛiga; lady worshipping liṅga; elephant slaying man; monkey fighting cobra; ornamental kīrtimukha design

formed by a pair of yālis and a pair of swans, the latter having heads in two positions; monkey acrobatics; ram fight; linga worship; wrestlers and spectators; another ornamental niche with two lions heading each other; dancing groups; four lions revolving with a lion face in the middle; Hanumān meeting Rāma and Lakshmana for the first time.

The temple is a good one deserving of preservation. It is badly overgrown with plants and is leaky. The materials are all there and **Conservation.** the temple will have to be rebuilt from the basement upwards.

To the north of the Āñjanēya shrine on the rocks, are carved in three panels the following in relief:—

- (1) A linga with Basava to its right.
- (2) Standing Dēvī—two-handed; right in abhaya and left holding lotus.
- (3) Four-handed Ganapati.

There is a defaced and illegible Nāgari inscription in front of the figures.

The Āñjanēya shrine is of brick and mortar and of recent times. The image is a small relief in potstone and is placed on a pedestal which has on its front face the figures of two devotees with folded hands.

ARKALGUD.

The three temples at Arkalgud, namely, those of Lakshmi-Narasimha, Amṛitēśvara and Virabhadra, were mentioned in the Annual Report for 1909. They were again inspected in the year 1924 and a descriptive note has appeared in the report of the department for that year. During 1935-36 the temples were again visited, and the following further notes have been made:—

The pillars of the navaranga and two of the pillars of the mukhamanṭapa of the Lakshmi-Narasimha temple are of the simple lathe-turned type.

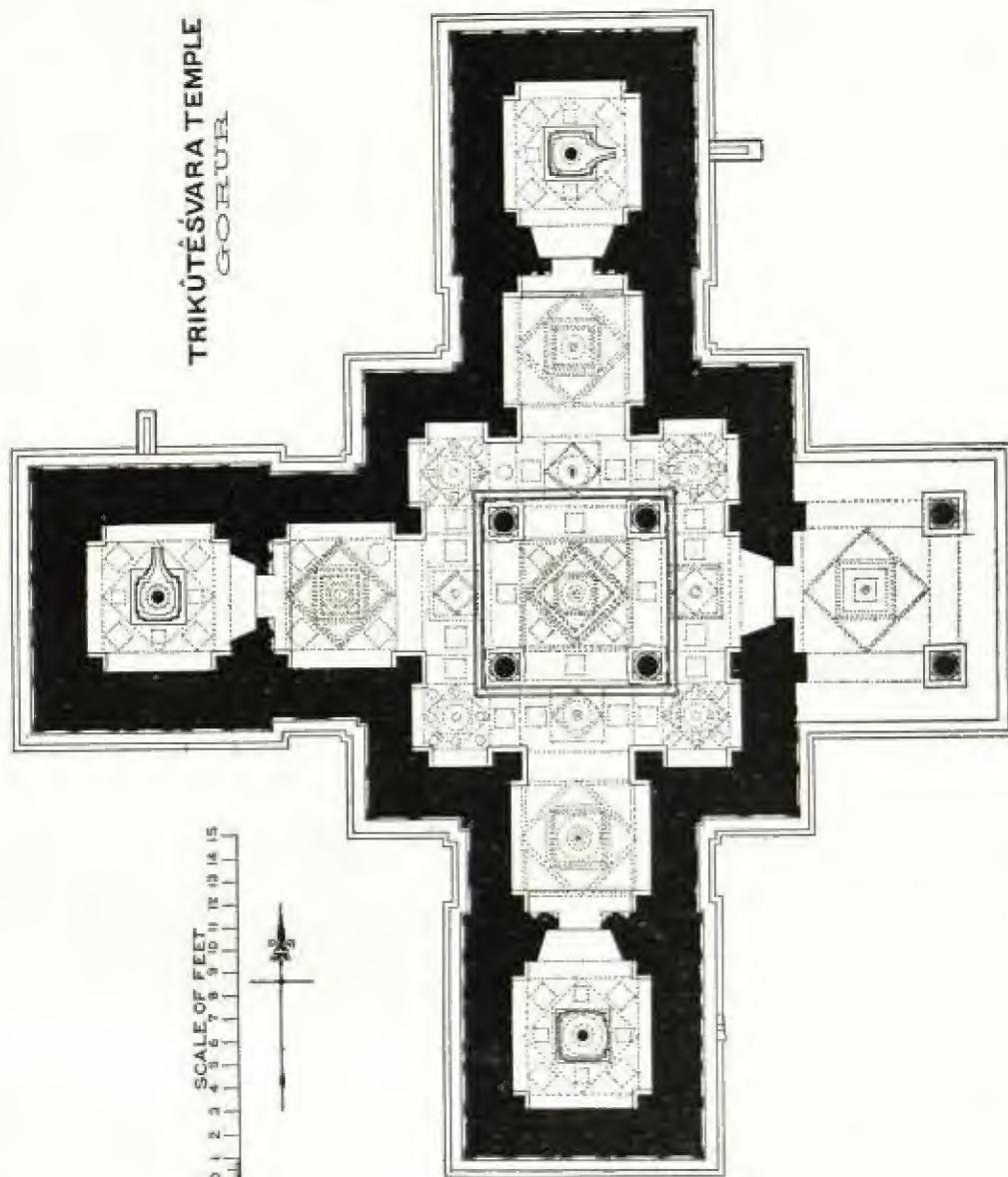
Among the ceilings of this temple a minority only are flat.

It is doubtful if the temple is wholly in the Hoysala style. The tower, and not the temple itself, is after the Doddagaddavalli type, that is, square and pyramidal with dentil cornices—a type which has been incorrectly attributed by some writers to the Kadambas.

While the garbhagriha, the sukhanāsi, the navarāṅga and the porch are of the Hoysala period, the mukhamanṭapa, the mahādvāra and the prākāra appear to be of the Pālegār period.

The Amṛitēśvara and Lakshmi-Narasimha temples appear to belong to the same period.

The bull in front of the east entrance of the Śiva temple is much damaged.



(P. 13.)

The image of Virabhadra inside the navaraṅga is a good specimen of Hoysala sculpture and is about 3½ feet high.

The Virabhadra temple is in a very dilapidated condition.

The original wooden car of the Lakshmi-Narasimha temple was broken about eight years ago. At the request of the people who offered more than Rs. 500, an estimate for about Rs. 1,090 is said to have been sanctioned. It is suggested that the car may be prepared early and the festival revived.

SAMBHUNATHAPURA.

A note on the temple of Svayambhunāthēśvara has appeared in M. A. R. 1924, pp. 3-4. The temple stands by the side of the Hassan road and about 2 miles to the north of Arkalgūd. It is a Hoysala structure in the Dravidian style of a date not later than 1290 A.D. which is the real date of the inscription in front of it. In the Epigraphia Carnatica, Vol. VII, and also in M. A. R. 1924, the date has been wrongly read.

The temple has a garbhagṛīha, a sukhanāsi, a navaraṅga of nine squares and an outer navaraṅga of nine squares also. Its outer walls have plain octagonal cornices and at the back the usual plain pilasters. The tower is a brick structure of the Pāllegār period. The eaves have a sharp 'S' curve and at the back are ornamented with kīrtimukha arches. The outer navaraṅga pillars are round. The inner navaraṅga pillars are also round with pot—and wheel-shaped mouldings.

The outer navaranga seems to be a later addition of about the 14th century.

GORUR.

TRIKŪTĒŚVARA TEMPLE.

History. Gorūr is known in the inscriptions as Goravūr and it is stated that its sacred name was Śatarudriyapura and that it was named Vijayādityapura by Vijayāditya-Reggaḍe who got the Trikūṭa-lingas installed in the Trikūṭēśvara temple in the year Vyaya (1166 A.D.) when Narasimha I Hoysala was ruling.

General Description. The structure is a typical Hoysala building with three cells, three open sukhanāsis, a navaraṅga of nine squares and an open porch of one square. (Pl. VI.) The cornices are deeply cut, but not remarkable. The walls are ornamented with right-angled pilasters bearing bell-shaped mouldings, and there are no sculptures on the walls. The three towers which are intact are square in plan and formed of stepped dentil cornices which are otherwise plain. (Pl. VII, 1.) Their frontal projections

have lost their Saļa groups. The two pillars of the porch are cylindrical with wheel mouldings on top; while the four navaraṅga pillars have cubical mouldings with sixteen-fluted shafts and wheel-shaped mouldings on top. The navaraṅga doorway is guarded by two damaged Śaiva dvārapālas and on the lintel panel Tāṇḍavēśvara dances between two makaras.

The ceilings are either flat or shallow carved domes. Those of the front porch and the three sukhānāsīs and the garbhagṛīha have fine designs, as also the central one. In the navaraṅga are kept images of Gaṇapati and Mahiśāsuramardīnī and a damaged Sūrya and Saptamātrīka panel. The main garbhagṛīha doorway has Lakshmī on the lintel. The liṅgas of all the garbhagṛīhas are round-headed and of natural stone.

The temple is a fine one and deserves preservation. It may be protected and entered into class II of the conservation list. Its roof needs immediate repairs, as it is badly damaged. The flooring slabs may be reset.

Conservation.

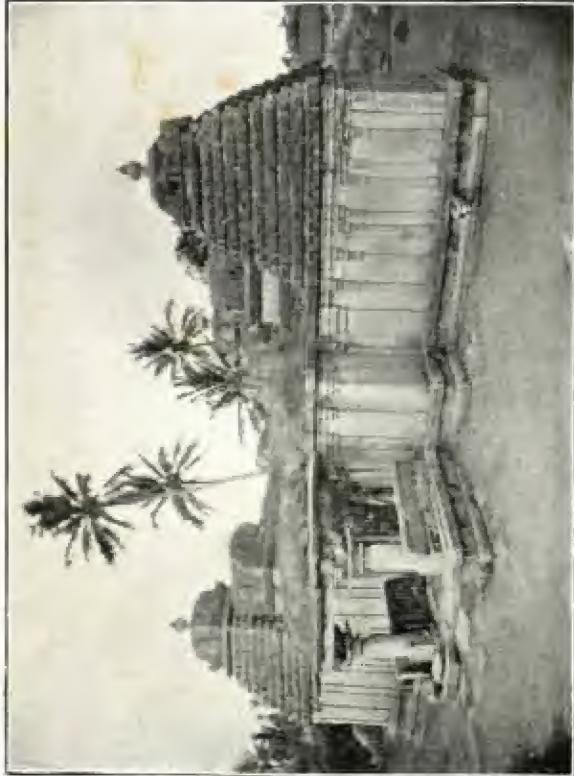
KAILĀSEŚVARA TEMPLE.

Close to the Trikūṭēśvara temple on the north-east stands the Kailāseśvara temple, a single-celled structure built probably in the Pāllegār period out of the materials brought from some ruined Hoysaļa temple, probably that of Narasiṁha or Vāsudēva. The navaraṅga pillars, the garbhagṛīha doorway and some of the ceilings are Hoysaļa and the stones have been built in a confused fashion. In the navaraṅga are kept Umāmahēśvara, Gaṇapati, Pārvatī, Kumārasvāmi and Kēśava some of which are Hoysaļa pieces. The temple is badly out of repair. It is said that it has Rs. 300 at its credit. The repairs may be undertaken.

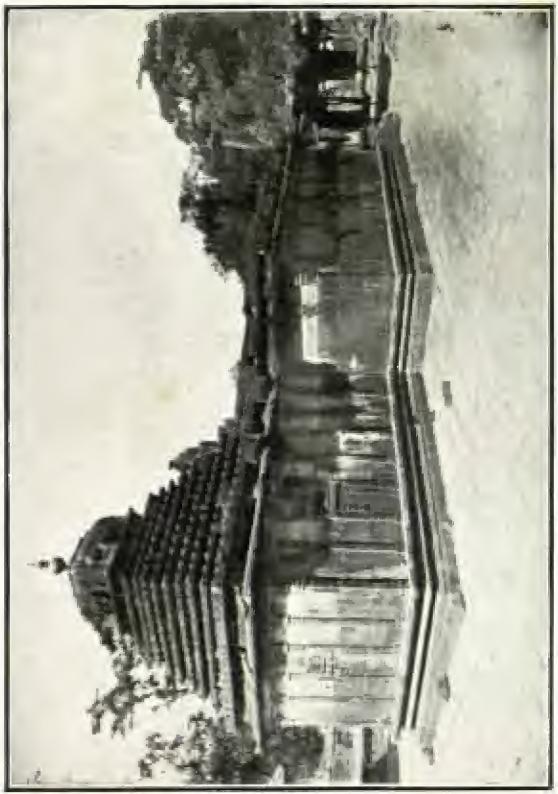
VĀSUDEVA TEMPLE.

The Vāsudēva temple is a large and popular structure which is mostly of the late Vijayanagar period. The image of Vāsudēva which is covered with a thick coat of wax and whose face is much worn appears to be of Hoysaļa workmanship though the tōraṇa is plain.

The temple is three-celled; but only the north cell is of soapstone with the Hoysaļa pilasters on its walls. This part appears to be the only ancient portion of the temple. The rest of the temple appears to have been almost completely reconstructed about the year 1586 A.D. according to an inscription now covering the ceiling of the garbhagṛīha of the Narasiṁha temple near the river. The original



1. TRIKUTESVARA TEMPLE, GORUR—NORTH-EAST VIEW (p. 13).



2. RAMESVARA TEMPLE, DEVAVRINDA—SOUTH-WEST VIEW (p. 18).



3. MARKANDEVARA TEMPLE, KHANDA—ELEPHANT (p. 24).



4. FORT-GATE, MANJAHABAD—CEILING (p. 16).

Hoysala temple also was very probably a three-celled structure with right-angled garbhagrihas similar in form to the Trikūṭeśvara temple and probably of the same age. These three old cells perhaps housed the present Vāsudēva image in the main cell, the Yōgānarasimha image of the village in the north cell and the third image was possibly that of Vēṇugōpāla. Could it be that the extraneous Vēṇugōpāla now worshipped in the south-west shrine of the prākāra of the Rāmēśvara temple at Rāmanāthapura¹ originally belonged to the Vāsudēva temple of Gorūr?

NARASIMHA TEMPLE.

The Narasimha temple near the river is situated in a beautiful grove but faces west. The temple was built definitely after about 1586 A.D., since an inscription slab of the Vāsudēva temple now covers the ceiling of the garbhagriha of this temple. The image of Yōgā-Narasimha (Pl. II, 3) is a good one of Hoysala workmanship but is covered with a thick coat of wax.

The inscription just mentioned is a new find. That numbered as Hn. 179 in the *Epigraphia Carnatica*, Vol. V, was revised. It is included in the Hassan District Supplement as No. 192.

Inscriptions. Another inscription which is stated to be similar to Hn. 179 and is inscribed on the four pillars of the navaraṅga of the Trikūṭeśvara temple was also revised and some differences in its reading noted.

HALE-BELUR.

About four miles south-west of Saklēśapur is the village of Hāle-Bēlūr, called in the inscription² as Hāruva-Beluhūru. In the village a modern gable-roofed temple of wooden pillars and beams is built enshrining an image of Vāsudēva which originally belonged to a temple of the times of the late Kadambas who were subordinate to the Chālukyas. The doorway of the garbhagriha is of the same period and of potstone and similar to those of the Hoysala period. The image of Vāsudēva (Pl. VIII, 2) is damaged and looks much worn out. It is in a standing posture and holding gadā, śankha, chakra and padma. The tiara over the head reminds us of that over the image of Yōgā-Narasimha in Sāligrāma since the angle of the cone is acute. The floral prabhāvāli does not contain the daśāvatāras carved on it.

To the south-west of the temple is the inscription Manjarābād 18 which refers to the original temple. On the top of the inscription slab (Pl. VIII, 1) is a fine kirtimukha panel with the figure of Kēśava flanked by a two-handed figure to the right standing in *trīkhaṇga*, and a cow and its calf to the left.

1. See *supra*, p. 10.

2. Manjarabad 18, *Epigraphia Carnatica*, Vol. V, Hassan District.

MALALI.

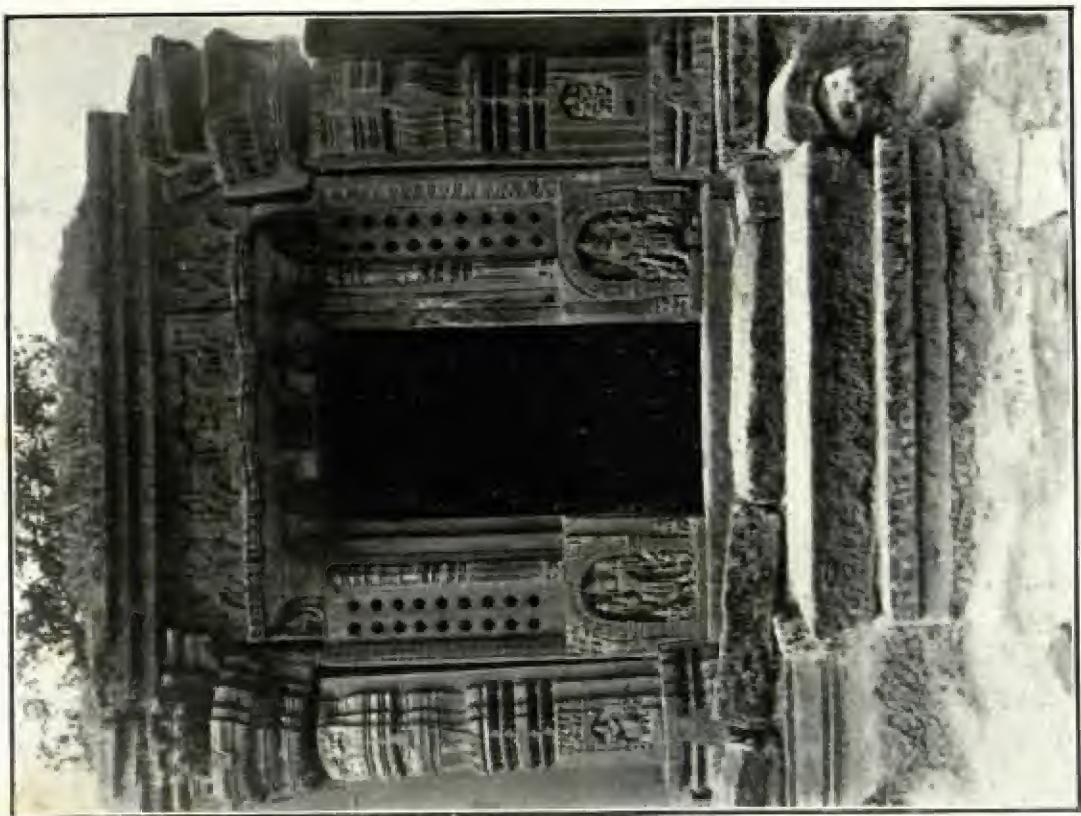
At Maṭali by the side of the waste weir to the north of the village stand two temples of soapstone, one of which is in a bad state of ruin. The larger one, however, is still standing. It is an ornate structure (Pl. VIII, 3) of about the Hoysala period, perhaps of the thirteenth century, and appears to have had a stepped pyramid tower of dentil cornices, which has now almost disappeared. The temple does not appear to have had a *navarāṅga*, since there are no signs of it. Two small elephants lead up to the platform and the *sukhanāsi* doorway with its perforated jambs, *Vaishṇava* *dvārapālas* and eight-pointed star-shaped pilasters. On the pillars and lintel are also carvings of *Vēṇugopāla*, *Kālingamardana*, *Gōvardhanadhāri* and *Ugra-Narasimha*. The *sukhanāsi* has a square domed ceiling. The *garbhagṛīha* doorway has a *Gopālakṛishṇa* lintel. On the *Garuḍa* pedestal inside now stands a small *liṅga* with its own *pīṭha* and in the *garbhagṛīha* are also kept images of *Ganēśa* and *Vāsudēva* which appear to belong to very late Hoysala times. The image of *Vāsudēva* with its broken head appears to be a late Hoysala piece meant more for the *Pañchāyatana* of a Śiva temple than for the main image of a *Vaishṇava* temple.

MANJARABAD.

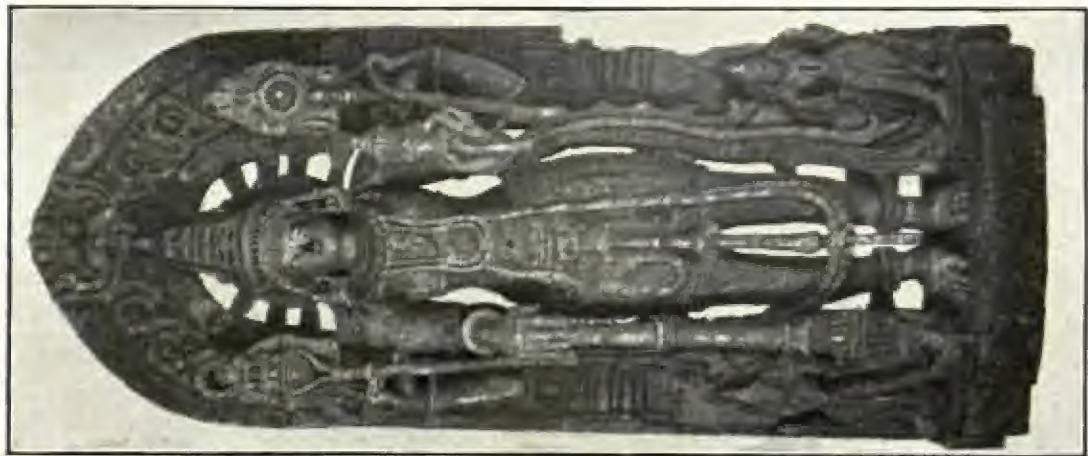
Four miles to the north of Saklēśapur, on a hill commanding the highway leading from Mysore to Mangalore, Tippu built a fortress of a rather fanciful shape which he named *Manjirābād*. It covers the top of a mud and laterite hill, about 200 feet high, and is very small in dimensions, being about 120 yards in diameter. Its gate is guarded by an outer fort line so that it has an outer, a middle and an inner gateways. A steep ascent leads to the outer gate (Pl. XVII, 2) which has a pointed arch and stone jambs bearing ornamental creeper bands growing out of narrow-necked jugs and bands also of tiger stripes.

In the ceiling of this gateway (Pl. VII, 4) is shown the plan of the fortress with its gates and a round battery in the centre. Probably this proposal was not carried out.

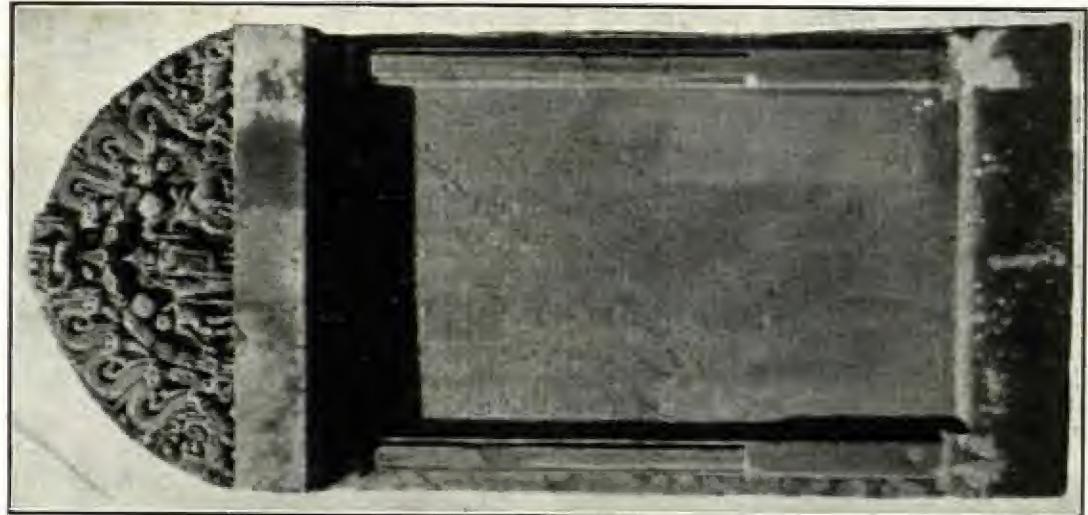
Another foliated gate leads into the fort yard (Pl. IX, 2 and 3) in the centre of which is a cross-shaped tank and two structures of brick and mortar, having steps. In the north-east wall commanding the pathway up the hill are several vaulted guard-rooms equipped with an underground cell and what looks like a latrine. The fort is in the shape of an eight-pointed star (Pl. IX, 1) and the parapet which is thick and about 10 feet wide, is well provided with cannon mouths and musket holes. At the outer corners there are round guard rooms with musket holes. A moat and an outer wall surround the fortifications. The prospect on all sides and, particularly, on the south towards the Kumārasvāmi hills, on the north towards the Bābābuḍan,



3. VISHNU TEMPLE, MALALI—EAST VIEW (p. 16).



2. VASUDEVA TEMPLE, HALEBELUR—
VASUDEVA (p. 16).



1. VASUDEVA TEMPLE, HALEBELUR—
INSCRIPTION STONE (p. 16).

and on the west where the road to Mangalore winds through the dense vegetation of forests and plantations, is most beautiful. To the north, half a mile away, is a higher peak from which a battery could perhaps easily command this fort. Perhaps the range of cannon in Tipu's days was shorter, or it may even be that the fort was built on a hill where water could be stored.

ANGADI.

The temple of Vāsantikā is a very modern structure recently repaired by the villagers and has a roof of Mangalore tiles with inner wood work. In the garbhagṛīha there is a group of colossal Saptamātrikās in stucco consisting of Vaishṇavī-śakti or the so-called Vāsantikā (Pl. X, 2) as the central figure facing east, and to her right Kaumāri with a small image of Shaṇmukha on the pedestal, Brāhmī with three visible heads to further right facing north, and to her left Vārāhī with a cow's head and to further left facing south Māhēśvari with four hands, the back hands holding trīśūla and damaruga. Vaishṇavī holds in her back hands chakra and śankha and has a prabhāvalī with a seven-hooded snake rising up over her head. On the pedestal of each of the goddesses is the head of a rākshasa; on each thigh of each, a cobra. The other three goddesses have two hands only and appear to hold a sword handle in the right hand and a bowl in the left. They wear breast bands, tight fitting bodices and skirt-like lower cloth, large ear-rings and kīriṭa or crown of the conical type. These figures remind us of similar images at Kōlār and Šeṭṭigere near Bēlūr and appear to belong to Dravidian workmanship. They are probably of about 1000 A. D., though not of high sculptural beauty. The sanctum walls have been more recently painted as also the west wall of the anti-chamber with the Śaiva dvārapālas. It is said that the goddess declares oracles to one of the local devotees. There is no vestige of a stone building near this temple. Its present dīpastambha pillar evidently belongs to the Kēśava temple.

The identification of Vāsantikā with Vaishṇavī Śakti is noteworthy in view of the widespread belief that this patron-deity of the early Hoysalas was a Jain goddess.

The tōraṇa of Nēminātha is well ornamented and resembles that of Ādinātha at Bastihalli near Halēbid. Behind the two beautiful chāmara bearers, it has the images of the eight Dikpālas.

Bastis. The pillars of the shrine to the east are of granite with cylindrical shafts and hemispherical mouldings. The Yaksha and Yakṣī (Pl. X, 3 and 4) standing in the sukhānāsi are beautiful. The Yakṣī holds in her right hand a bunch of flowers, while her left rests on the head of a boy. In the sanctum there are three standing figures. The west shrine has been repaired recently and is now out of danger. The repairs to the east shrine should be taken up immediately.

DEVAVRINDA.

RĀMĒŚVARA TEMPLE.

Dēvavrīnda is an important local place of pilgrimage in the south-west corner of the Mūdgere Taluk, close to the Ghāts, and belongs to the Goṇibidū hobli. It appears to have been a place important for the worship of Lakshmī as early as the Gaṅga days.

It has a well-known temple of Rāmēśvara (Pl. VII, 2) whose mahādvāra, prākāra, etc., appear to belong to the Vijayanagar period. The main temple, however, appears to date from the late Hoysaḷa times. It is a granite structure with a garbhagṛīha, a sukhāsī and an inner navaraṅga with pilasters on the outer walls and a square stepped pyramid tower of dentil cornices, all of which belong to the late Hoysaḷa times. The mukhamāṇṭapa is now enclosed and the cubical mouldings of the pillars are all ornamented with figure sculptures which appear to belong to the Vijayanagar period. The outer walls have shallow niches also in addition to the pilasters. But for the stepped pyramid tower, the temple has little to distinguish it from the early Vijayanagar structures. The mukhamāṇṭapa is now approached by a flight of steps which is supported by two yālis. Among the pillar sculptures are found indecent figures, Kṛiṣṇa and the Yamañjuna tree, Śiva as Nandivāhana, Kapila-ṛishi, etc. The canopies over several of the figures in the mukhamāṇṭapa have chain ornamentation which was very prevalent in the 14th century. In the prākāra are the shrines of Kēśava—a late Hoysaḷa image—Vīrabhadra, Āñjanēya, a small Vijayanagar period image, and Dēvī. The Vīrabhadra shrine has also a stepped pyramid tower. The Dēvī image (Pl. X, 1) is a good piece of work with a well ornamented crown and a breast band. It has two hands, one of which holds a lotus bud and wears a *sari* tied up in the middle Vijayanagar fashion.

The prākāra of the temple is greatly damaged, the major part having disappeared. It is worth while to repair the temple properly, since it appears to be important from the Muzrai point of view.

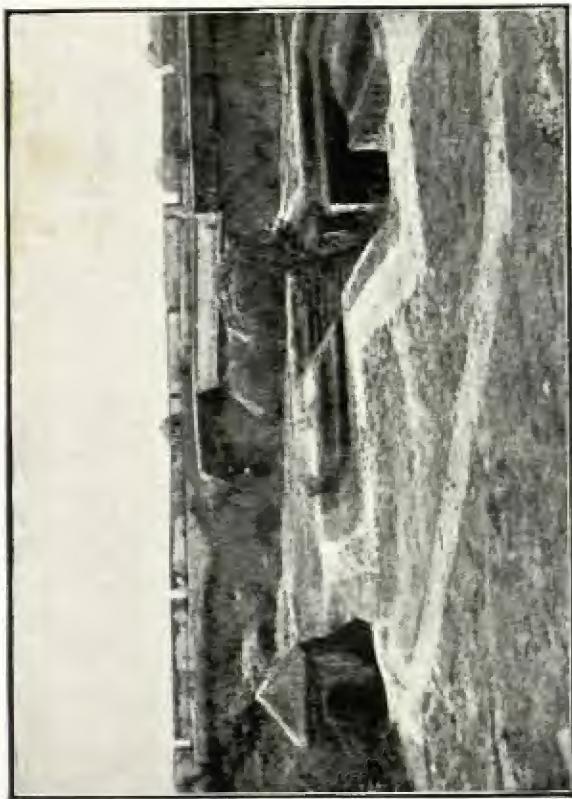
BELUR.

The renovation work at Bēlūr is in good progress. The kalyāṇamāṇṭapa and the Nāganāyakana-māṇṭapa which were dilapidated were removed, so that a good view of the Chennakēśava temple is obtained from the south-east (see *frontispiece*).

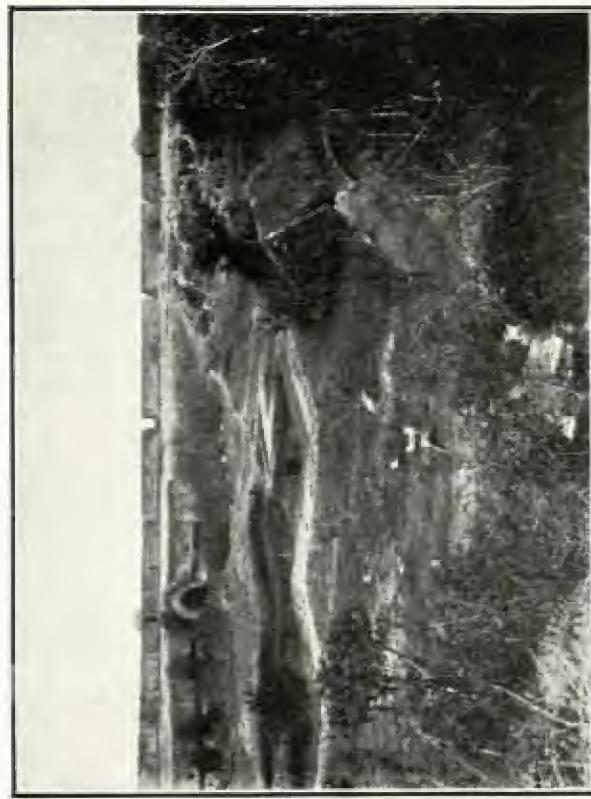
Some new inscriptions have been discovered, and copied.

SETTIGERE.

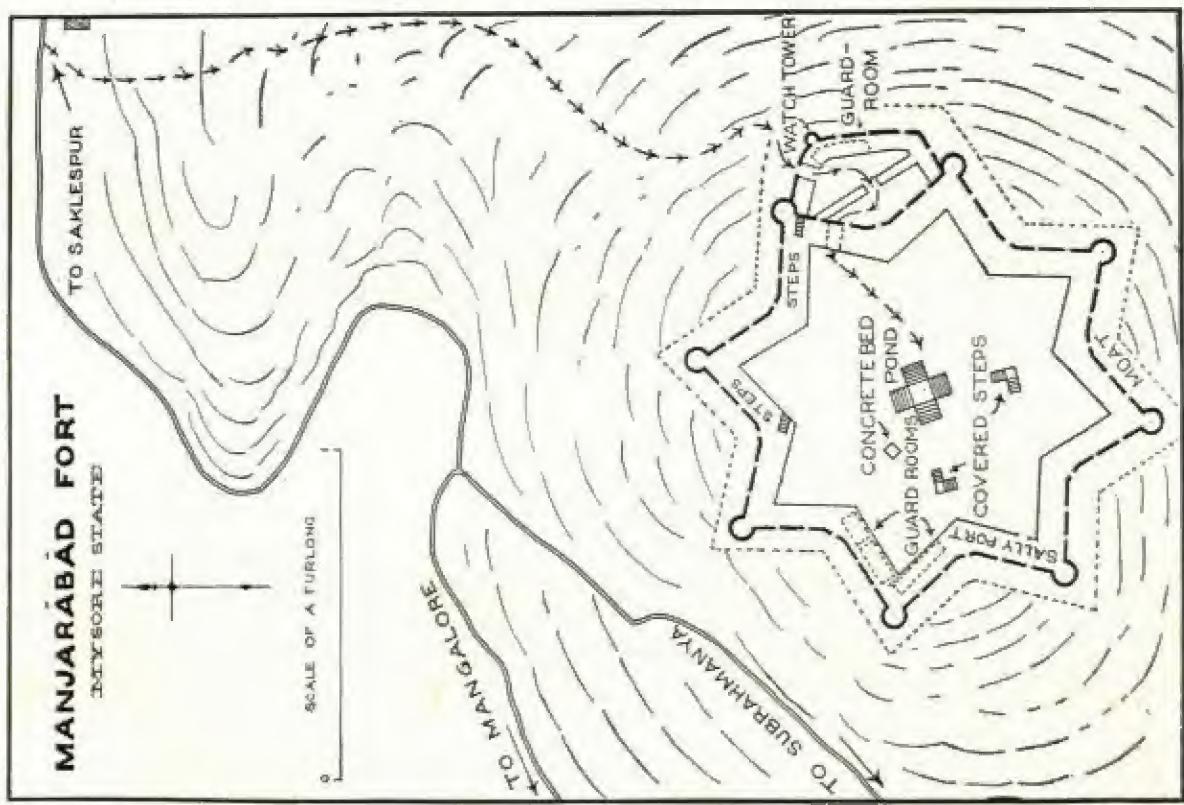
About four miles north of Bēlūr is the village of Śettigere with two temples situated a little south of the tank by the road side. The bigger building facing east



2. FORT YARD, MANJARABAD—VIEW FROM EAST (p. 16).



3. FORT YARD, MANJARABAD—VIEW FROM WEST (p. 16).



1. (P. 16).

has the stucco image of Durgā called Dēvīramma, which, in certain respects, resembles the Māhēśvarī of the Saptamātṛikā group at Aṅgaḍi, though the *tiara* and the folds of the *sari* are different here. The occurrence, however, of the parrot motif on the prabhāvalī as also the yālis is suggestive of the probability that the image might be as old as the parapet of the Subrahmanyēśvara temple in Rāmanāthapura which has an inscription of the 17th century. Perhaps stucco images were made even during this late period. The only inscription found in this village is on the lamp pillar, perhaps of the utsavamūrti, inside the village and is dated in Sādhāraṇa corresponding to about 1611 A. D. The goddess sits in sukhāsana holding in her four hands the handle of a sword, triśūla, drum and bowl. There is no figure on the pedestal to indicate what type of Śaktī the image is. The eyes are large, the eyebrows conventional, the nose is aquiline and the face wanting in beauty.

A little to the north-east of the Dēvīramma temple is another smaller structure enshrining in its garbhagṛīha a small stone image of Mahishāsuramardini.

Both the shrines are architecturally insignificant.

KARAGADA.

Further north, about two miles from Śetṭigere, is the village of Karagada in which is situated a modern building enshrining Āñjanēya, a relief figure of the Vijayanagar period. In the front aṅkāṇa are kept two inscription slabs and some

Inscriptions. Nāga stones. One of the inscriptions relates to Mārasinga, the Gaṅga king, and his battle with Rājāditya who besieged Uchchangi in Śaka 893. The inscription has been included in the unpublished Hassan Supplement as No. B1. 308. The top panel contains, in relief, the figure of a tame and caparisoned elephant standing to left before a conch. Below the panel are other relief figures of a crescent, sun and goad. On the other inscription slab below the sun and moon is a panel with a Śrī-Vaishnava tripuṇḍra supported by śankha and chakra. Below the panel there appears to have been an inscription which is now completely effaced.

Images. Two mutilated images, one of a Śaivaite dvārapāla and the other of Sūrya, are standing close by the Āñjanēya temple and on either side of what is called the Bhūtadagudi. They prove the existence of a Hoysala Śiva temple in the village.

MARALE.

Marale is a village about nine miles to the south-east of Chikmagalūr. It has an old tank on the north-west side, of which on a high ground and in a commanding position stand two temples side by side. The larger or northern one is dedicated to

Kēśava and was, according to epigraphical records, constructed by Rāyaṇa-
Daṇḍanātha in 1130 A. D. and visited and endowed with lands, etc., by
Vishṇuvardhana Hoysala. The southern and slightly smaller temple is dedicated to
Siddhēśvara according to the inscription No. 141, Chikmagalur Taluk, though in the
inscription No. 140 the original name of the linga appears to have been Kali-dēva.
This temple is also said to have originally been constructed, possibly about the same
time, by Rāyaṇadaṇḍanātha in the reign of Narasimha I Ballāla. Both the
structures are of soap stone and are well ornamented, though the temple of Kēśava
is the larger and better executed of the two. In their general appearance they
remind us of the twin temples at Mosale to the south of Hāssan.

KĒŚAVA TEMPLE.

The Kēśava temple has a garbhagṛīha, a closed sukhānāsi, a navarāṅga of nine
squares and a porch of one square. (Pl. XI). The basement is on the outside cut up
horizontally into four cornices without ornamental designs (Pl. XII, 1). One of
these bears the dentil mouldings meant for the makara faces and the cross designs.
The navarāṅga and also the garbhagṛīha are square in form with projecting centres
on the outer sides. The upper portions of the walls are ornamented with a number
of ornamental turrets, some being of the stepped pyramid kind with dentil cornices,
borne on pilasters of the indented square pattern. The others are of the multi-
turreted type borne on tall double pilasters. Some of these have exquisite designs.
Those on the north and south sides have standing groups of Vishṇu (gadā, chakra,
śankha, padma) and Kēśava. Their flanking turrets are surrounded by beautiful
serpentine bands. The three niches on the outside of the garbhagṛīha are specially
beautiful, the one on the south being perhaps the best. It has a row of lions on
the basement, floral reliefs in imitation of perforation on the sides and beaded
work hanging from the eaves. Under the north niche is a well carved sōma-sūtra
ornamented with makaras. The double eaves have beaded hangings and the old
parapet is missing. The present tower is one of brick and mortar constructed in
the last century.

The porch is entered between two elephants bearing ornamental trappings
including head bands, chains, jingled necklaces, bells and anklets, and offering lotus
flowers with their trunks. The two pillars of the porch are of the thirty-two fluted
Hoysala type with all the classical mouldings of the disc, the bell, the pot, the wheel,
etc. The low stone benches on either side of the porch and their railings have now
disappeared. The porch ceiling is a flat one with nine squares, the central one
bearing a Lakshminārāyaṇa group with the guardians of the points around. On
the beams below it are the twenty-four forms of Vishṇu, etc., and on the corner
stories further down are carved groups of dancers. The navarāṅga doorway which



1. RAMESVARA TEMPLE,
DRVAVRINDA—DEVI (p. 18).



2. VASANTIKA TEMPLE, ANGADI—VASANTIKA
(p. 17).



3. BASTI, ANGADI—YAKSHA (p. 17).



4. BASTI, ANGADI—YAKSHI (p. 17).

is comparatively plain has, above the lintel, a panel with Lakshminārāyaṇa flanked by elephants and supported by two images of Vishṇu seated in padmāsana.

The navarāṅga has four fine round pillars bearing beaded work. Above their umbrella mouldings which have flying Yakshas there were formerly bracket images four for each, *i. e.*, sixteen in all. Out of this number five only now remain. They are finely shaped and beautiful with well designed creeper tōraṇas. Probably they come from the same sculptors as carved the bracket images at Bēlūr. Those that now remain are :—

South-East Pillar.—

- (1) Lady with parrot—damaged.
- (2) Boy dancing while playing on flute ; hands broken.

North-West Pillar.—

- (3) Abhinaya or gesture. The lady stands finely poised in *tribhāṅga*. Her face is beautifully moulded, but her expressive hands are broken.

North-East Pillar.—

- (4) The Dance. Both hands and one foot of the lady are missing.
- (5) The Dance begins. The lady has commenced to beat time with her left toe which is slightly raised.

The ceilings are all flat and divided into several panels each. They generally bear reliefo flowers with a Dikpāla in the centre. The central ceiling only has a Lakshminārāyaṇa group in the centre, surrounded by the Dikpālas, each group being placed in a circle. On the corner stones are sculptured groups of male and female dancers with accompaniments. In the upper band are carved the twenty-four forms of Vishṇu.

The sukhānāsi doorway which is covered over with a coat of lime-wash has a Lakshmi-Nārāyaṇa group in the centre between two makaras and two Śakti goddesses. On the jambs are carved two fine dvārapālas (slightly mutilated). The sukhānāsi ceiling is elegantly designed with a pendent circle in which is carved a very fine Lakshminārāyaṇa group. Above the garbhagṛīha doorway between Nārāyaṇa and Kēśava is an Ugranarasimha group with Garuḍa and Prahlāda. Inside the garbhagṛīha under a flat ceiling finely ornamented with a padma surrounded by knobbed bands is a pedestal bearing a fine image of kneeling Garuḍa with his wings opened, his fangs showing and his hands joined in reverence under a serpentine canopy. On the pedestal stands a well carved image of Kēśava (Pl. XII, 2) of about six feet in height in all excluding the pedestal. Its nose and chin are slightly damaged and mar the beauty of its face. The latter with its chubby cheeks is more like Vijayanārāyaṇa of Bēlūr than Kappe-Chennigarāya. The emblems, however, are finely designed and deeply carved as also the two-handed goddesses. Bhū holds pāśa and kalaśa while Śrī holds kalaśa and padma. The tōraṇa is finely

designed and around its serpentine band, etc., are the ten avatāras of Vishṇu in good relief. As usual the fish and tortoise are in their natural form; Buddha is seated in *yōgāsana*; but Kalki appears sword in hand, riding on a spirited horse.

The temple is intact. The whitewash in the interior, particularly that covering the sculptures, should be carefully scraped off by skilled hands. The porch in the north-east corner has been provided with props.

SIDDHESVARA TEMPLE.

The Siddhēśvara temple is in general plan and design similar to the Kēśava temple, being square in form (Pl. XIII). It is slightly smaller and has more of figure sculptures. Its basement is similar, though the turrets of its niches have other and perhaps slightly inferior designs. The figure sculptures on the walls are standing from near the porch and running clockwise:

East Wall—right side.—Vidyā-Gaṇapati; Śrī-Rāma with four hands, an ugly and extraneous piece, perhaps introduced in the late Vijayanagar times.

South Wall.—Mahiṣhāsuramardini; Sarasvatī dancing with accompaniments; (a *vīragal* of 1110 A. D. has been introduced into the wall); Viśabhadra dancing, bearded Brahma; Rati and Manmatha; Sūrya (8 horses instead of 7 on the pedestal) with a goddess; Bhīravī; Bhairava;

West Wall.—Shaṇmukha on peacock, Tāṇḍavēśvara, Pārvatī (rosary, trident, mirror and fruit);

North Wall.—Brahma, Ugranarasiṁha, Dharani-Varāha group; Pārvatī; Tāṇḍavēśvara; Vishṇu (unfinished), Trivikrama (with the right leg broken); Trivikrama (gadā, chakra, śankha and padma); Bali and Vāmana, Gajāsuramardana; Gajendramōksha; Vishṇu (broken); Kēśava (padma, śankha, chakra and gadā).

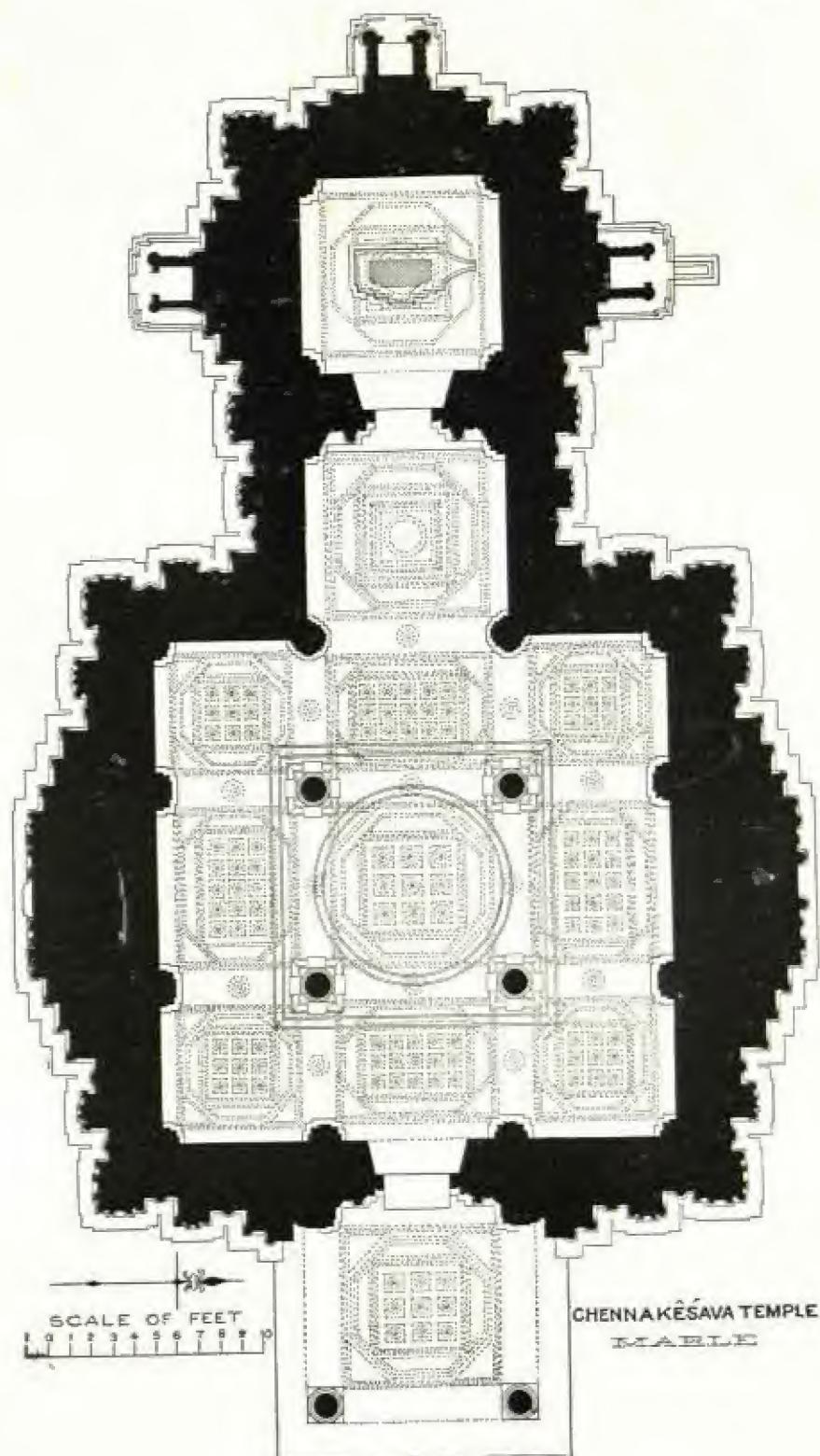
East Wall—left side.—Bhairava and Bhīravī.

The eaves, parapet, etc., are similar to those of the Kēśava temple; but the modern brick tower has been given a very inelegant shape which is out of harmony with the surroundings.

The porch is similar to that of the other temple with Umāmahēśvara flanked by Gaṇeśa and Sarasvatī on the lintel and Tāṇḍavēśvara surrounded by Dikpālas in the ceiling.

The navarāṅga pillars are less ornamental than those in the Kēśava temple; and each ceiling except the central one is flat and bears a Dikpāla surrounded by eight flowers on a flat slab. The central ceiling is, however, a fine one. The pillars have no bracket images. On the beams and corner stones appear three rows of sculptures:—

Bottom: East—a dancer dancing with drummers and musicians accompanying; one of the dancers has her cloth pulled off by a monkey;



(P. 20).

Mysore Archaeological Survey.]

South—(1) the Dēvas and Asuras churn the milky ocean ;
 (2) a king and queen, Emperor Narasimha and his queen perhaps, hold durbar, while wrestlers wrestle and women exhibit acrobatics ;

West—a man and a woman dancing with accompaniments.

North—(1) Umāmahēśvara group ;
 (2) a pot-bellied Yaksha dancing with accompaniments ;
 (3) the story of Śiva as Kirāta fighting Arjuna.

Second band : *East*—Dancing group.

South-East—Dancing Gaṇeśa with accompaniments.

South—Drummers and musicians.

South-West—Goddess dancing.

West— do

North-West—Śiva holding court.

North—Goddess dancing.

North-East—Śiva's attendants like Virabhadra, etc.

Top band : Twelve goddesses resembling the Saptamātrikās.

Ceiling slab—On this are nine circular panels with the Dikpālas around and Tāṇḍavēśvara in the centre.

The sukhānāsi is open and now contains an image of Vidyā-Gaṇapati, etc. The sukhānāsi ceiling has Tāṇḍavēśvara surrounded by padmas. The garbhagṛīha doorway has on the top panel Lakshmī seated between elephants. The garbhagṛīha ceiling is a shallow dome. The Siddhēśvara liṅga appears to be a much worn natural stone.

The temple is not kept so clean as the other one. Its flooring slabs have been lost and the ceiling appears to be leaking. It deserves these small repairs.

An inscription was found below the figure of Sarasvatī on the south outer wall of the navaraṅga. It mentions a certain Kullayya.

MINOR TEMPLES.

The Kamaṭhēśvara and Bhairava shrines are ruined structures to the north of the village. They are architecturally unimportant with plain square pillars and brick towers plastered over. Inside the navaraṅga of the Kamaṭhēśvara shrine are kept the images of a bull, Vishṇu, Gaṇapati, Durgā and Sūrya. The Bhairava image in the dilapidated Bhairava temple is ugly and supported by independent images of rude goblins on either side.

There are three vīragals and an uyyāle-kamba in front of the Bhairava temple. Another vīragal stands a little to the south of the Kamaṭhēśvara shrine, while to the west stand two māstikals, one of them showing in relief three hands.

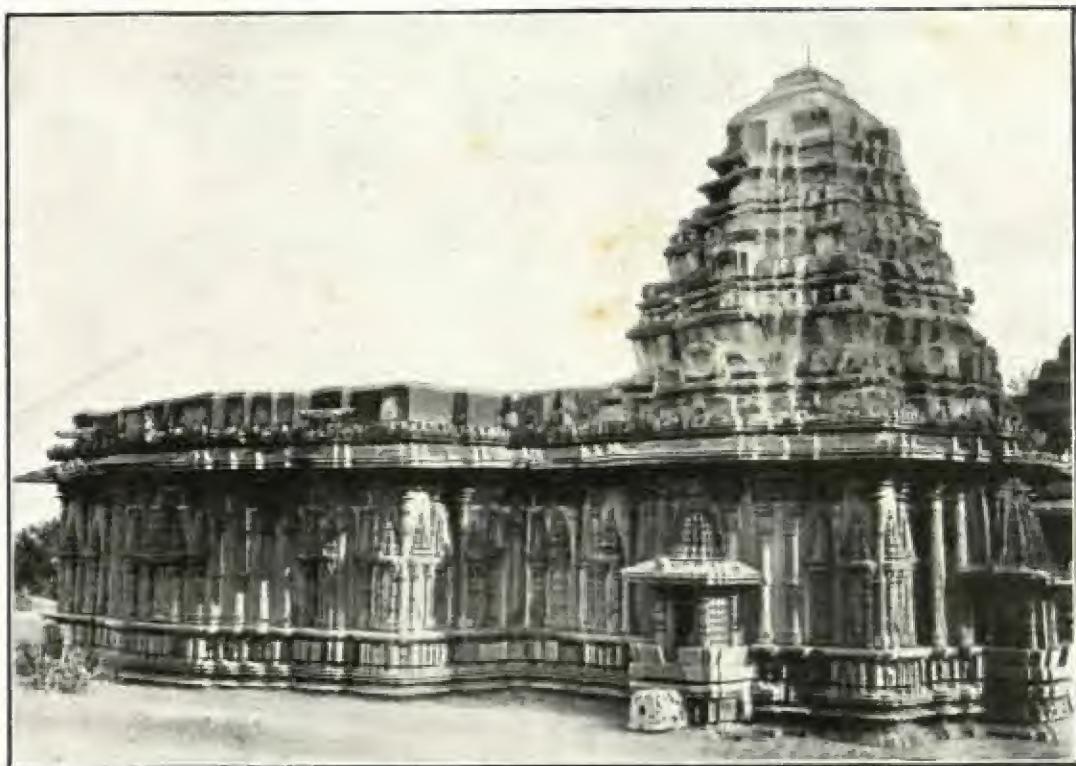
The Kālammā temple which is in the heart of the village is a structure of the Pālegār times and unimportant architecturally. The wooden car is dilapidated and the car festival has, therefore, been suspended since over twenty years.

KHANDYA.

Khāṇḍya is a little village on the right bank of the Bhadrā about two miles to the north of Sangamēśvarpet which is about six miles east of Bāleḥonnūr. It has been described in brief in the M. A. R. 1929, p. 7.

According to the inscriptions, which are four in this place, there existed in the days of Viraballāla II, three temples, *viz.*, Mārkaṇḍēśvara, Janārdana and Biredēva. The last of these is said to exist in the forest on the other side of the river. Of the first two the only portions that can be ascribed to the Hoysaḷa or any earlier period are the two elephants, one of which has been illustrated in Pl. VII, 3 in front of the Mārkaṇḍēśvara temple and the Janārdana image and a few pieces of soapstone beams, etc., which are now lying behind the Janārdana temple. The rest of the Mārkaṇḍēśvara temple appears clearly to be a simple but homogeneous structure of the Malnād or Keṭadi type belonging to the 16th century A. D. It consists of a garbhagṛīha enshrining an old and worn out liṅga, and having a padma ceiling, of a sukhānāsi with a pradakshinā as at Śringeri, Banavāsi and elsewhere, a navaraṅga with four granite pillars of cubical mouldings, octagonal shafts and wheel-shaped tops, and a porch flanked by stone benches provided with round-topped railings. On the navaraṅga pillars are carved Virabhadra, Bhairava, Garuḍa, Hanumān, etc. A common ornamental design is the wheel with curved spokes or padma peculiarly arranged and so prominent at Keṭadi (M. A. R. 1932, pl. XIV, 1). There can be little doubt that the present temple was constructed in the late Vijayanagar period by either Venkaṭapa-nāyaka of Bēlūr or his contemporary of Ikkēri. Temples of a similar type are found at Kalasa and elsewhere. The steps leading to the porch and the elephants guarding them are good pieces of Hoysala work.

The Janārdana temple with its garbhagṛīha, sukhānāsi and long navaraṅga is also a structure of about the Vijayanagar period. The Janārdana image, however, though much mutilated and broken into pieces, is an interesting one. It is really not Janārdana at all; but Venkaṭēśa of the old type seen at Talkāḍ and on the west wall of Binnamaṅgala. It is a standing figure with long conical kīriṭa, the jāṭā falling behind the neck, no phālāksha, a prayōga-chakra in the right back hand and a śankha held between two fingers of the left hand, the left forearm looking as if in kaṭibasta. The right forearm is unfortunately broken, but appears to have been in the dāna-mudrā with the fingers somewhat drawn up. The image may well be attributed to the Chōla period or about the 11th century A. D.



1. CHENNAKESAVA TEMPLE, MARLE—NORTH-WEST VIEW (p. 20).



2. CHENNAKESAVA TEMPLE, MARLE—
CHENNAKESAVA (p. 21).



3. GOPALA KRISHNA TEMPLE, AGUMBE—
VENUGOPALA (p. 37).

Around its legs is a stone box and tradition says that it was the sacred box of Agastya from a sāligrāma in which 'Janārdana' manifested himself while the sage was taking a bath in the Bhadrā. The mahādvāra and the prākāra walls are also of the late Vijayanagar period.

The temples were repaired about five years ago at a cost of about Rs. 5,000.

Conservation. Both the temples are now in a sound condition except for the dilapidated prākāra wall. The Bhaṭṭar complains

that his very low emoluments have compelled him to think of voluntary retirement. Since such an event would lead to the neglect of the temple, it may be recommended that the emoluments may be increased, worship being revived in all the four temples in the neighbourhood.

The image of Yōgānarasimha near the river (4 feet high with the Garuḍa pedestal) is a piece of Hoysala workmanship slightly damaged. Nothing of the old temple remains except a large number of worked stones which are lying about and the basement of the old temple. The image is now absolutely in the open air and is at the mercy of any vandal who would mutilate it. It may be removed to the navarāga of the Janārdana temple and installed there facing south so that it may be worshipped along with Janārdana. Otherwise it may be removed to a museum.

BALEHONNUR.

From the bridge at Bālehonnūr a grand view of the Bhadrā river is obtained (Pl. XIV, 1).

BALEHALLI.

VIRABHADRA TEMPLE.

The temple of Virabhadra in the village of Bālehalli is a granite structure with a garbhagṛīha, a sukhānāsi, a navarāga and a porch. The last, according to the inscription of a pavement stone slab, was constructed in Ś 1454 i.e., 1532 A.D. Inside the garbhagṛīha is an image of Virabhadra mentioned in an inscription dated Śaka 1290 (see M. A. R. 1932, Inscription No. 44). The pillars in the navarāga are thick and square with the figures of Basava, etc., in relief on their cubical mouldings. The tower over the garbhagṛīha is a stepped pyramid as that of the Mārkapāṇḍēśvara temple at Khāṇḍya. The *kaisāle* around has old wooden pillars in imitation of the stone ones of the period. The temple is architecturally unimportant.

SRINGERI.

VIDYĀŚĀNKARA TEMPLE.

The Vidyāśāṅkara temple is doubtless the finest architectural structure in Śringeri and one of the best in the Mysore State. It

History. appears to have been constructed to commemorate Vidyāśāṅkarasvāmi who has been identified by

Mr. R. Narasimhachar with Vidyātīrthasvāmi, the famous guru who was living at the time of Bukka's visit to the place in 1356 A. D. and probably died very soon after. Thus the temple may be ascribed to the date circa 1357 or 1358 A. D.

Its situation is one of the most picturesque in the whole state, comparable in some respects with the position of the Taj at Agra. The

Situation. Tungā rushing down from the hills makes a loop here flowing first towards the west, then towards the north

and then turning east. Just where the last turn is taken its left bank is steep and high; and on this ground within 50 yards of the river this beautiful temple has been built facing east and thus parallel to the river. A very fine view is obtained from the opposite bank¹.

A general glance at the temple gives the impression that it is somewhat like the famous Hoysala monuments. It is built on a platform,

General Description. about 4 feet high. The upper portion of its walls has rows of turrets under which stand large sculptured images.

Above a set of double eaves rises a tower whose general look is like a stepped pyramid. The temple is built entirely of granite of which there appears to be a quarry near Śringēri.

The plan of the temple is extraordinarily interesting and peculiar². Two semi-circles or *apses* form its eastern and western ends; and they are connected by an oblong block so that the whole shape is roughly that of two semi-circles connected by a square.

The building has a garbhagṛīha, a wide sukhānāsi with which is connected a semi-circular pradakṣiṇā, and a navarāṅga with a large central square. It reminds us of the Buddhist chaityas, the Vishṇu temple at Aihole and perhaps of the palaces of the Achemenian emperors. But there is little doubt that the architect has taken his cue from the round-backed Hoysala temples with numerous importations from the Chōla temples of South India. The result is an attractive and highly interesting composition in which are mixed up several features of the Chālukyan and the Dravidian styles. These details will be noticed later on.

The platform which follows the contour of the main temple is a strongly built structure with a number of cornices one of which bears

Platform. small kīrtimukhas on its dentil projections. Since the temple has six doorways, the platform has six sets of steps, each of which is flanked by a pair of elephants, each animal holding a large fan-like floral design. The animals have no individuality and are not comparable to Hoysala elephants in similar positions.

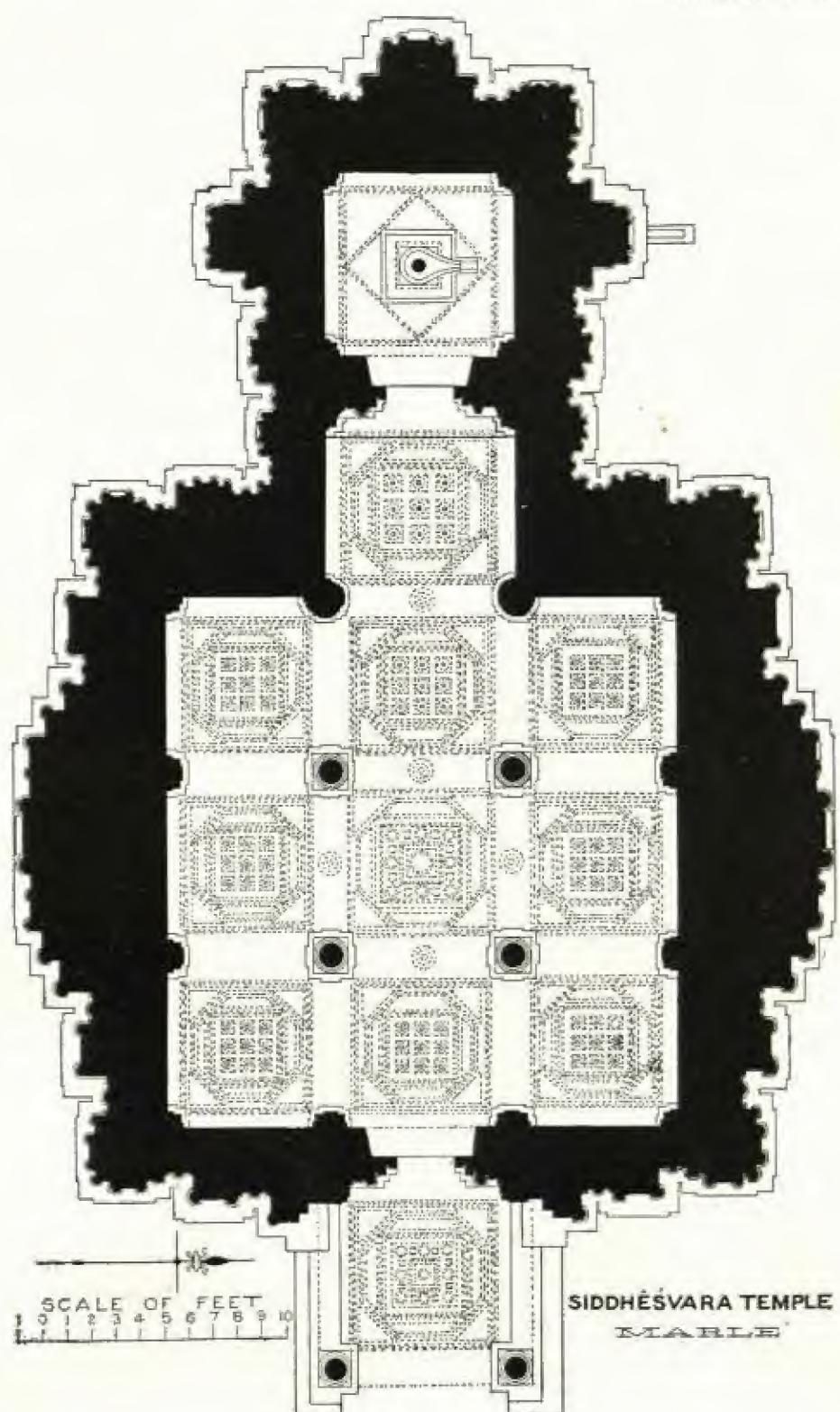
The temple is raised upon a basement, more than 5 feet in height, which

Basement. with another set of cornices, reaches up to a height of about 8 feet. This portion has nearly half a dozen

1. See M. A. R. 1931, Plate VII, 1.

2. Ibid 1916, Plate VI.

PLATE XIII.



(P. 22).

Mysore Archaeological Survey.]

cornices and about five sculptured bands making in all nine noticeable rows. The bands and cornices offer a pleasing contrast of light and shade, which is in imitation of similar Hoysala work.

First band—Horse frieze.—At the bottom comes a row of horses with accoutrements and their riders sometimes leading them. Though these animals are often similar, a few of them are in

highly spirited postures and have individualities of their own: for example, a horse tearing the ground with its hoof—north-side middle. Occasionally we get other animals like hooded cobras with or without charmers, camels, tigers, lions, a herd of deer (north-west corner), etc., while the corners generally have some ornamentations like towers.

Second band—Elephant frieze.—This has a row of elephants accoutred and in various interesting postures. Occasionally a tusker fights a man or another elephant or a lion. Some interesting groups are mentioned below:—

South-East—Elephant slaying man; tusker attacked by lion.

South-West—Two tuskers slaying a lion.

North-West—Two rams fighting a led camel.

North—Hunch-back and mate.

North-East—Elephant and bull with a common head; elephant goring a man to death and hurling him; man fighting lion.

Third band.—This is a cornice having a rope design ornamentation with a band of flowers on its face and beads in the valleys.

Fourth band—Lion frieze.—This is a frieze of lions in various postures with an occasional Yaksha, yāli, cobra, monkey or boar (east).

South Wall—Saṭa killing the lion.

North-West wall—Lion-headed peacock, yāli (long trunked), lion with long snout, tiger slaying a deer.

Fifth band.—An eaves-like cornice with drops at bottom and a row of lion-headed kirtimukhas on its face. Under the kirtimukhas and the corners are occasionally carved figures of Nāgiṇis, Yakshas, monkeys, rishis in āsanas, frogs, parrot pecking at leaf (north-west), snake-charmer with his group consisting of cobra and monkey (north-west).

Sixth band.—This is perhaps the most interesting of the bands since it contains hundreds of little panels illustrating the Purāṇas, traditions, etc. Local people identify several of them as incidents in the life of Śrī Śaṅkarāchārya. But it looks more like the Aśvamēḍha episode of Arjuna. Commencing from the east and moving clockwise, the more interesting of them are studied here:—

South-East.—

(1) An aśvamēḍha horse is led forward preceded by spearmen, bowmen, men carrying a gong and varied drums, trumpeteers, conch-blowers, etc., and followed by a

king in a *palanquin* with his umbrella bearer, heralds, etc. A lady on an elephant and a prince royal on horseback are followed by attendants, footmen, horsemen and elephantmen (Identity of the scene to be ascertained).

South Wall—The procession moves on until the royal hero is received by a group consisting of men and women accompanied by lancers and musicians until he is led to a throne and has his feet massaged in the open court. The hero who has laid aside his bow and arrow prays to a three-headed god (Agni or Brahma) who is attended by a group looking like the eight Dikpālas, one of whom is leading an animal resembling a buffalo. The hero prostrates before Brahma and Sarasvatī who are attended by a number of their rishi pupils. A lady pleases Brahma and receives a gift, to celebrate which event she plays on a *rudra-viṇā*. The hero follows the sacrificial horse which mounts a hill. The defeated hero is restored by a drink offered by the lady who was erstwhile playing on the *viṇā* in worship of a linga. The hero and heroine are married.

South-West—Receiving *prasāda* of the linga, they ride on the same horse and proceed to meet a lady with a mongoose, probably Pārvati. They ride forward and are reverently received by a king who prostrates himself before them and takes them in procession in a *palanquin* to his palace.

North-West—There they are received by the king and queen who bless them. The couple are saved from the sword of an enemy by the intervention of Vishṇu.

(2) Arjuna performs penance among the rishis of the Indrakīla. Śiva pursues a boar and a fight ensues. The fight is carried on with bows, swords and boulders.

North Wall—The opponents box and wrestle, while Pārvatī looks on.

Arjuna is worsted and worships the linga in order to come back again to the fight. The identity of the hunter and huntress is known to him and he prostrates before them.

Śiva and Pārvatī, seated in state and attended by the Gaṇas, bestow Pāśupatāstra on Arjuna.

(3) Śrī Śāṅkarāchārya is teaching his pupils. He is seated on a raised seat wearing a necklace and a conical kiriṭa, with his right hand in chinmudrā and his left holding a book. His sanyāsi disciples sit by him, two on each side; eleven other disciples are seated to his left, and five in the other panels to his right. A gṛhastha scholar is teaching while royal personages are listening or are prostrating.

(4) The presentation of a palm-leaf manuscript is being made.

(5) Yōgis performing yōga in various attitudes, (north-east) sometimes riding on fish, tortoise, scorpion, etc.

Seventh band.—Next above is a cornice with drops below and a floral band on its face. Near the doorways this cornice has varied patterns of Śrī-chakra. This cornice marks the level of the floor inside the building.

Eighth band.—Next above is a band depicting groups of Yakshas and dancers in various dancing postures accompanied by drums, pipes, etc.

Large Wall Images.

South-East—

- (1) Indra (abhaya, dagger, javelin, dāna), elephant on pedestal.
- (2) Four-handed male figure (rosary, not carved, kalaśa, open palm on the left thigh).
- (3) Śrī Rāma with arrow and bow.
- (4) Two-handed male figure (chinmudrā and kātihasta) with a conical kiriṭa on head, generally identified as Vyāsa.
- (5) Śiva standing (abhaya, battle-axe, deer, dāna), with bull on pedestal.
- (6) Bhairava, naked and wearing serpents, holding rod and bowl in his two hands. Scorpion on pedestal.
- (7) One-headed Brahma or Prajāpati with four hands (abhaya, śruk, śruva, dāna). Dancing Gaṇeśa to right and a chāmaradhāriṇī to left. Pedestal vacant.
- (8) Durgā seated on lion with four hands (trident, chakra, śankha, tarjanī-mudrā) wearing breast band and kiriṭa.
- (9) Two-handed figure, perhaps Rāma worshipping liṅga with a smaller figure behind.
- (10) Naked male figure standing with four hands (trident, arrow, bow and dāna). Wears conical kiriṭa and is said to be Śani. Pedestal vacant.
- (11) Two-handed god with a garland having a five-hooded snake at each end. Said to be Mrityudēva.
- (12) Śiva standing, holding in his four hands sword, trident, pāśa and dāna. Padma on pedestal.
- (13) Two-handed god wearing kiriṭa and yajñōpavīta and holding stylus and palm-leaf book—Chitragupta (?)
- (14) Four-handed Yama with abhaya, mace, sarpa and dāna. A dog (Dharma) and Mrityu on each side. Buffalo-bull on pedestal.

First Sotuh Doorway—

South Wall—

- (15) Two-handed Mrityu standing. The cobras are seven-hooded. (Pl. XVII, 1).
- (16) Lakshminarasimha group with the god in the centre and a dvārapāla, Umāmahēśvara (bull on pedestal) and Hanumān on the right; and a dvārapāla, bearded Brāhma with Sarasvatī (swan on pedestal) and Garuda. The major gods are seated in niches with relieveo turrets.
- (17) Dakshināmūrti group with the god seated in sukhāsana, crosslegged and four-handed (chinmudrā, rosary and padma, kalaśa, book), treading

on demon. On either side of him are seated the gods with books and stylus rods. Rishis on pedestal.

(18) Goddess Sāvitri seated in padmāsana in a circular maṇḍala with four heads and ten hands holding abhaya, ankuśa, triśūla, chakra, padma, padma, śaṅkha, bowl, cobra and dāna and seated on a chariot drawn by two lions. (Pl. XVI, 1). On each side is a dvārapāla and a two-handed god offering *arghya*. To extreme right are two four-handed Brahma figures with peacock on pedestal; and to extreme left a two-handed god, with lion on pedestal. Of the four heads of the goddess three are in one row and the last in the upper row. Such a representation of multiple heads is almost unknown to Hoysaḷa sculpture; but it exists in the reliefs of Aṅkor Vāt where a god with similar heads has his chariot drawn by lions. At Mōṣale in the Hassan taluk, there is a wall image of god Śiva with the heads similarly shown. (Vide Ann. Report for 1933, Pl. IX, 3).

Second South Doorway—

South-West corner.—The seven Prajāpatis.

West—

(20) Kalki—Two-handed, holding sword and bridle, and riding an accoutred horse with a warrior on pedestal.

(21) Buddha—A nude figure standing like a Jaina image with four others on the pedestal. This is the mediæval Brahmanical representation of the Buddha.

(22) Śrī-Kṛishṇa as Vēṇugopāla with a consort on each side and kneeling Garuḍa, and listening cattle on the pedestal.

(23) Balarāma—two-handed with mace and plough in his two hands, and swordsmen on the pedestal. Rishi with padma to right.

(24) Śrī-Rāma as Kōdandarāma with arrow and bow in his two hands, Sītā to his left and Lakshmana with arrow and bow to his right; numerous monkeys and bears on the pedestal.

(25) Paraśurāma with a battle axe in the right hand and bow and arrow in the left; Garuḍa and snakes on the pedestal.

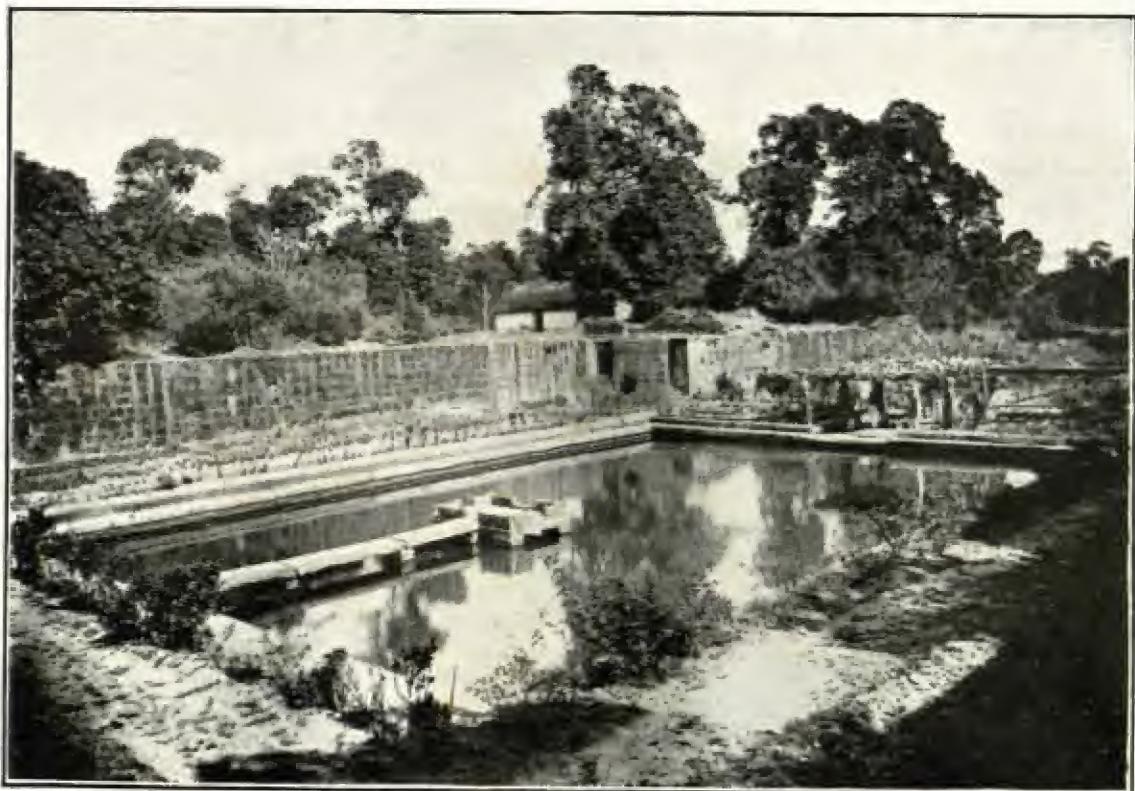
West Doorway—

(26) Vāmana group—Bali bestowing gift to Vāmana who holds an umbrella.

(27) Narasimha group—Anthropoid Narasimha rushing forth to destroy Hiranyakasipu. (Pl. XV, 1). Four-handed Lakshmī to the left and Prahlāda with folded hands to the right. Fighting rākshasa on the pedestal.



1. VIEW OF THE BHADRA RIVER AT BALEHONNUR (p. 25).



2. VIEW OF THE DEVAGANGA POND NEAR NAGAR (p. 41).

(28) Dharaṇīvarāha—Anthropoid boar standing with Lakshmī on his hips and having four hands (abhaya, chakra, śankha, holding Lakshmī). Fallen rākshasa (Hiranyaksha) on pedestal.

North-West—

(29) Kūrma or Tortoise Incarnation. Life-like, with demon on pedestal.

(30) Matsya or Fish incarnation with Garuḍa on pedestal.

(31) Śiva as Andhakāri. Four hands (abhaya, triśūla, chakra, parrot.)

(32) Mārkaṇḍēśvara—Four-handed Śiva spearing with trident Yama who is dragging Mārkaṇḍēya with his pāśa. (Pl. XV, 3).

(33) Sōmāskandamūrti—Śiva and Pārvatī standing with Shaṇmukha between them. Bull and peacock on pedestal.

(34) Ardhanārīśvara—Four-handed (abhaya, triśūla, sarpa and dāna.)

(35) Śiva as Tripurāri. Four-handed. Shooting arrow with Buddha at the tip and Vishṇu in the centre, at the tower-like cities of the demons. He is supported by Pārvatī and Brahma.

(36) Śiva as Chandraśēkhara—abhaya, paraśu, mṛiga and dāna.

(37) Śiva as Kāmadahana—two-handed. Seated in sukhāsana with the right hand in chinmudrā looking fiercely at Cupid who is shooting floral arrows with his sugarcane bow.

First North Doorway—

North Wall:—

(38) Śiva as Andhakāri. Usual Naṭarāja pose.

(39) Srikaṇṭha or Vishakaṇṭha—Four-handed. Flame of the poison, trident, drum, dāna. Front right hand holding poison up near the throat.

(40) Virabhadra (?) with four hands (sword, trident, mace and spear) with Hanumān to right. Demons on pedestal.

(41) Chandramāṇḍala group—Under an ornamental canopy in a circle is seated in padmāsana, a male god with ten hands—kalaśa, kalaśa, rosary, kalaśa, bell, bell, kalaśa, book, kalaśa, kalaśa. The god is seated in a ratha drawn by horses; two gods with kalaśas on each side. (Pl. XVI, 2).

(42) Śiva standing, four hands—abhaya, paraśu, ḍamaruga and dāna.

(43) Gajāsuramardana.

(44) Hayagrīva group. (Pl. XV, 2). The four-handed god (rosary, chakra, śankha, book) is seated in padmāsana under a canopy with Vaishṇava dvārapāla and a pair of godly disciples on each side.

(45) Annapūrṇā—two-handed with ladle and kalaśa.

(46) Pārvatī group. Pārvatī in the centre with a Śaktidvārapālikā and Lakshmī on the right and another dvārapālikā and Sarasvatī on the left. Near Sarasvatī is a mother carrying child on her hip.

- (47) Lakshmi standing (abhaya, chakra, sankha and dana).
- (48) Siva as Kāpālika (?)—four-handed with sword, trident, drum and bowl.

Second North Door—

North-East Wall—

- (49) Kubera—four-handed—abhaya, mace, kalaśa, dana. Horse on pedestal.
- (50) Isvara—four-handed, holding sword, trident, drum and kapala with severed head. Bull on the pedestal and consort to left holding trident and bowl. Both the gods wear garlands of skulls.
- (51) Bhṛīngi—three-legged and skeleton-bodied, dancing with rod in hand. (Pl. XV, 4).
- (52) Bhairava—four-handed, with scorpion on pedestal.
- (53) Virabhadra—four-handed, with Dakshabrahma to the right and Nandi on pedestal.
- (54) Siva standing—four hands—abhaya, trident, drum and dana. Nandi on pedestal.
- (55) Siva standing—abhaya, goad, drum, dana—with consort to left and bull on pedestal.
- (56) Veṅkaṭeśa—four-handed—dana, chakra, sankha, katihasta. Lakshmi to right and Garuḍa on pedestal.
- (57) Vyāsa (?)—two-handed with chinmudrā and katihasta, wearing conical kiriṭa and *yajñopavita* and short *dhōti*.
- (58) Śaṅkarāchārya—two-handed (right, dana-mudrā (?); left, palm-leaf book). The head is clean shaven.
- (59) Virabhadra—two-handed, holding viṇā in left hand and asking for something in the right. To his left stands a two-handed god with chinmudrā and katihasta—perhaps Siva teaching viṇā to Virabhadra.
- (60) Dancing Gaṇeśa with mouse on pedestal.
- (61) Shaṇmukha standing—abhaya, spear, parrot and dana. Plain pedestal.

These large figures are generally under some kind of tōraṇa, but the more important of them are enshrined in niches whose ornamental towers are borne on square or indented square pilasters. Indented square pilasters also ornament the upper portions of these walls whose chief feature is their indented corners.

The eaves which are double as in the Hoysala temples have knoblike drops at their fringes and chains of stone at some of the corners.

Eaves. One of these has six links. The eaves have the apertures for ribs on the inside. The roof is of stone sloping down

VIDYASANKARA TEMPLE, SRINGERI.



1. NARASIMHA KILLING HIRANYAKASIPU (p. 30).



2. HAYAGRIVA (p. 31).



3. MARKANDEVA PRASANNAMURTI (p. 31).



4. BHIRINGI (p. 32).

by stages and well jointed so as to prevent leakage of water. Stone conduits are also provided.

The tower is a remarkable architectural piece combining the features of the Chālukyan, Dravidian and the North Indian styles. It is made up of three sets of cornices rising in a step pyramid fashion. Each cornice has ornamental drops on its fringes

and the topmost one has small stone bulls facing the cardinal points. The pyramid is broken by three storeys of the Dravidian type. The śikhara on top and its *grīva* are too small according to Chālukyan proportions. There is a suggestion of a curvilinear outline with North Indian parallels. The finial is a large golden kalaśa with four smaller ones around unlike the stone ones of the Chālukyan period. The tower has a large frontal projection in front with a *kīrtimukha* having an image of Śiva standing as *Sadāśīva* (*abhaya*, *paraśu*, *mṛiga*, *dāna*).

The building has six doorways, symmetrically placed, three in the east half and three in the west half or one each in the east and west and two each in the south and north. Each door is approached

by a flight of seven steps supported on either side by a lion or a lion with a creeper emerging from its mouth. Each door is supported by a dvārapāla and the jambs have vertical scroll and floral bands. Compared with the rest of the temple, their designs are not striking. On each jamb is a river goddess on a makara and on the lintel is carved Gajalakshmi. The three back doors lead into the *pradakshīṇā* while the three front ones give access to the *navaraṅga* hall. Each door has supporting dvārapālakas two of which are Śaiva, two Śakta and two Vaishṇava.

The building is peculiar in not having either a *mukhamāṇḍapa* or a porch.

The *navaraṅga* is a structure having twelve highly ornate pillars of the Dravidian type. Each pillar has an ornate base, a square shaft with numerous carvings on the cubical mouldings and mango drop pendent brackets on the back sides and

Navaranga. a large bracket group on the front side. Each of these groups has smaller groups like an elephant with upraised trunk at bottom, a large rearing lion with a heroic rider in the middle and a heavy projecting bracket of elephants, lions and śarabhas above. The whole pillar is generally a highly ornate piece, perhaps too heavy in its brackets. On the back sides each pillar has an ornamental pilaster rising out of a kalaśa; and each bears the image of a sign of the Zodiac after which it is called. It is said that sun light falls in the early mornings upon the Ram pillar during the month of Ares and on the Bull pillar in the next month and so on. Numerous minor points call for remarks. The elephants have chain accoutrements. The lions have large stone balls in their mouths and these can be rolled, though they cannot be taken out. The bridles of the lions are held by riders wearing conical

kirīṭas or round-shaped turbans and holding either weapons or flowers or with upraised hands.

The central ceiling of the navaranga is more than sixteen feet high and this result is achieved by a corbelled construction, the weight being poised upon the very heavy brackets. The central ceiling has a fine design with a padma in its dome and a large pendant, the chief ornamentation of which are birds pecking at the bud in an upside down posture.

At the back of the navaranga there are three doors leading into the pradakshiṇa, the main door having two Śaiva dvārapālas. The pradakshiṇa is a narrow passage, about 4½ feet wide, which goes round the sukhānāsi and garbhagṛīha. In this pradakshiṇa, facing south, west and north are three niches having respectively Brahma, Viṣṇu and Mahēśvara. The sukhānāsi doorway leads into the sukhānāsi which leads on to the garbhagṛīha. In here is a large pedestal with a high liṅga known as the Vidyāśaṅkara liṅga. The five gods of the five cells around the garbhagṛīha are, from the south-east, in order, Vidyā-Gaṇapati, Brahma, Viṣṇu, Mahēśvara and Durgā. The sukhānāsi doorway is supported by Nandikēśvara on the south and Bhṛīṅgi on the north. The former has four hands (abhaya, triśūla, damaruga, and gadā with a serpent mounted on it). The face is that of a monkey with phālāksha.

The image of Vidyā-Gaṇapati very much resembles a Hoysala one, but appears to be of granite.

Brahma is four-headed, the three front ones being beardless and the back head being bearded. Sarasvatī is on his thigh with rosary, padma padma, and dāna in her hands, and swan on pedestal.

Lakshmīnārāyaṇa with four hands: abhaya, chakra, śankha and round Lakshmī. On the pedestal is Garuḍa. There are no avatāras carved on the tōrapā.

Umā-Mahēśvara with four hands: abhaya, paraśu, mṛiga, and round consort Bull on pedestal.

Eight-handed Durgā as Mahiṣāsuramardini on lion pedestal.

The figure of Kāla-Bhairava is also in the same cell. Both are small images.

Chālukyan.—The apsidal ends, the indented corners, the absence of mukha-

Chālukyan, Dravidian and Indo-Aryan elements in the Vidyasankara temple. maṇṭapa, the plinth or platform for pradakshiṇā, the friezes of horses, elephants, lions, etc., carved on the basement, the pilasters, niches and large images of the upper wall, the double roof, the stone tower of the stepped pyramid type with its frontal projection and the general impression of the whole structure are Chālukyan features.

Dravidian.—The inner pradakshiṇā around the garbhagṛīha, the designs of the balustrades supporting the steps, the rope-shaped cornice, the three storeys of the main tower, the metallic finials on the top, the drapery of the dvārapālas and other



1. GODDESS SAVITHI (p. 30).



2. CHANDRAMANDALA (p. 31).

images, the breast bands of the female images, the great pillars of the *navaraṅga* with their heavy brackets of elephants trodden upon by rearing and ridden lions, the use of granite instead of soapstone and the general absence of round pillars, pilasters, etc., are Dravidian features.

Indo-Āryan.—The tower with its curvilinear suggestion and the doorway reached by high flights of steps and the low pyramidal top of the *navaraṅga* are suggestive of *Indo-Āryan* features.

There is an intentional mixture of styles. But the external aspect of the building is more Chālukyan and the internal aspect more Dravidian.

JANĀRDANA TEMPLE.

The small temple of Janārdana directly to the north of the *Vidyāśankara* temple appears to have been constructed in the reign of *Bukka* or *Harihara* before 1386 A.D. It has a *garbhagṛīha*, a *sukhanāsi*, a small *navaraṅga* and porch flanked by a *Garuḍa* shrine on the north and *Hanumān* shrine on the south. The pillars have sixteen-fluted shafts connecting two cubical mouldings with wheel-shaped top moulding. The roof is peculiar in that its side *aṅkaṇas* are sloping out as in the *Pārśvanātha* basti at *Halebid*. There is nothing architecturally remarkable about the temple. The frontal porch is of three *aṅkaṇas*.

Behind the *Vidyāśankara* temple are seven other smaller temples in which are enshrined *liṅgas* in commemoration of the earlier gurus of the *Śringeri* matt. They are not architecturally important and their pillars are imitations of those of the *Janārdana* temple. They are mostly of the 16th and 17th centuries. Their towers are often of the stepped pyramid kind with projections over the *sukhanāsi*.

ŚĀRADĀ TEMPLE.

The chief deity worshipped in *Śringeri* is Śāradā, the goddess of learning. There was a small temple for her to the north of the *Vidyāśankara* temple. This was replaced in recent years by a large stone structure which was commenced in 1906 and completed in 1915. Since the *Mysore* Palace was being finished, its sculptors and architects were brought over to *Śringeri* to work at this building. Many of them were *Tanjore* men trained in the *Madras* School of Arts and a few were from *Bombay* and *Rajaputana*.

The plan is an adaptation of a Dravidian temple, the main changes being the covering of the *prākāra* courtyard and an open *raṅgamāṇṭapa*. The temple now has a small shrine of polished black basalt or *Turuvekere-kallu* similar to the material

of the pillars of Hyder Ali's tomb at Seringapatam. The rest of the structure is of fine grained granite (obtained from a quarry a few miles away from Śringeri). There is a narrow open pradakshinā around the main shrine which is extended eastward to form the rāngamaṇṭapa (Pl. XVII, 3). Outside this maṇṭapa is the prākāra courtyard surrounded by a pillared verandah which develops in the east to a mukhamāṇṭapa with a pāṭalāñkāpa near the doorway. The width of the central aisle is about 20 feet and is very impressive. To the east of the main doorway is a small porch.

This porch is a Dravidian structure and the mukhamāṇṭapa is also similar in character. It consists of composite Dravidian pillars with three sets of brackets, the lowest being floral of the Greek pattern, the second a lion bracket, and the third one, a makara with pendent mango buds. Some of these have pecking parrots in an upside down posture. The pillars are interestingly designed, the brackets being generally in imitation of those of the navarāṭīga of the Vidyāśaṅkara temple.

The pillars of the prākāra verandahs are Dravidian and less ornate.

But all the skill of the modern sculptor has been lavished upon eight of the ten pillars of the rāngamaṇṭapa, the easternmost pair of these having relieveo sculptures, nearly six feet high, of Pārvatī (south—abhaya, deer, damaruga with cobra and dāna) and a goddess (abhaya, mounted rosary, padma and dāna on the north). The westernmost pillars have female dvārapālikās. On the pair next to them on the east are rearing lion brackets. But of the second pair from the east, expected to be the finest, the north pillar has a figure of Mahiṣāsuramardini with the head of a buffalo on the pedestal and the figure of a lion behind the standing goddess. The goddess herself has eight hands (abhaya, dagger, arrow, chakra, śankha, bow, buckler and katihasta). The details are carefully carved but the image is sadly lacking in proportion, the body being too broad, the head too large and the legs too short for the size. The grandest sculpture is that of Rājarājēśvarī on the corresponding pillar to the south. She is seated in sukhāsana, wears a crescent-bearing crown and several garments some of which have rose flowers. Her four hands have spear (?), combined goad and mace, sugarcane stalk and a modern adaptation of the pāśa. Over her head is a Gandharva lady whose face, limbs and wings, bare breasts, loose nipples and the laurel leaves and flowers held in her hand declare her to be a European intruder in what is expected to be an atmosphere of Indian spiritualism. The goddess below her right elbow has an imitation of a gorgon's head.

The main shrine is comparatively less ornamental. Its wall has octagonal pilasters with occasional round pilasters and mango drop brackets. The surface is well polished and on the basement cornices are uncarved outlines of imitation kīrtimukhas.

For a description of the main image see Mysore Archaeological Report for 1916, page 15.



1. VIDYASANKARA TEMPLE, SRINGERI—MRITYU
(p. 29).



2. FORT, MANJARABAD—GATE (p. 16).



3. SARADA TEMPLE, SRINGERI—INTERIOR VIEW (p. 36).

On the whole this temple is a curious mixture of European elements with what are expected to be Dravidian architecture and sculpture. For the lay public it has a great impressiveness. But the artist and especially a student of sculpture cannot help feeling disappointed. Few of the imitations of ancient sculptures here have risen to the standard of the grace and the loveliness of a single Hoysala image. The Indian form is there often; but the spirit of the Indian art is conspicuously absent.

AGUMBE.

GÖPÄLAKRISHNA TEMPLE.

The temple of Gopälakrishna which has two modern courtyards, is one of granite with a garbhagriha, a pradakshinā, and a navaraṅga of four pillars. The porch is a recent addition of inferior quality. Excluding the porch, the general plan of the building is a perfect oblong, the length being twice the breadth. A sloping set of slabs forms the eaves, while the tower is of the stepped pyramid kind. A flight of four steps flanked by lion heads leads up to the main door which is guarded by two Vaishṇava dvārapālas with cobras entwining the maces and wearing tiaras of the stepped kind. A Gajalakshmī is found on the panel above the lintel and further, on the beam, is a monkey in an obscene attitude.

The navaraṅga has a large central square. The pillars are square in shape with sixteen-fluted shafts and cubical mouldings wearing human, bird and other ornamental designs with a wheel-shaped moulding near the top. The central ceiling is flat and has a fine reliefo padma. There is nothing remarkable in the pradakshinā which is about two feet wide only.

The chief object of interest in the temple is the fine image of Vēnugopāla of dark stone carved in imitation of Hoysala sculpture (Pl. XII, 3). The god is four-handed holding chakra and śankha in the back hands and playing on a flute with the front hands. He wears a variety of garlands and other ornaments, a stepped tiara, waist bands with hangings, anklets, wristlets, etc. Behind him a seven-hooded cobra raises its hoods, each head bearing a vīrarēkhā and a crest jewel, and above it there is a lion head under a conventionalised but finely designed tamāla tree. The god wears shorts and a cloth girdle also. On both sides of him and intently listening, stand groups of animals among which may be distinguished cows, deer, buffaloes, stags, lions, tigers, elephants, cobras and cowherds. To his right and left stand his two-handed consorts, wearing breast bands, kiriṭas, etc. Two pilasters of the indented square kind support the tōraṇa arch whose creeper scroll has in the convolutions the ten avatāras, viz., anthropoid Matsya, anthropoid Kūrma, animal Varāha, seated Narasimha, seated Vāmana, seated Paraśurāma, seated Śri Rāma, seated Halāyudha, baby Kṛishṇa on all fours, and seated Kalki with the head

of a horse. On the outer edges of the arch are two pecking birds with straight beaks and longish tails—not parrots. The whole is of a single piece of stone about $5\frac{1}{2}$ feet high and is placed upon a granite Garuḍa pedestal. The face has a pointed nose and an archaic smile, conventionalised eyebrows, large prominent eyes and vīra-rēkhā. Though the face does not have the characteristic beauty of Hoysala images, the piece is worked up in every detail including the finger nails and is a very faithful imitation of Hoysala work. It may perhaps be safely attributed to the earlier part of the Vijayanagar period when Hoysala art was yet living, though in a declining condition. The figure is well proportioned and is a remarkable piece when we consider that it was produced in the Vijayanagar period.

MELIGE.

ANANTANĀTHA BASTI.¹

Mēlige is now an insignificant village six miles to the south-east of Tīrthahallī. It has a temple of Venkaṭaramaṇa and a Jain Bastī dedicated to Anantanāthasvāmi. According to the inscription in its mukhamanṭapa, the latter was rebuilt in stone about 1608 A.D., so that we are definite about the date of its architectural features. This fact would help us to date the style generally prevalent in the Malnād and assign it to the Keḍadi period.

The basti is entered by the side of a mānastambha through an upparige or *dvāramanṭapa* and the main structure consists of a

General description. straight-sided oblong structure with a wide garbhagṛīha, a wide sukhānāsi, a navaraṅga of nine squares, and an open mukhamanṭapa, also of nine squares. To this has been added a porch of four pillars, which is reached by a flight of steps flanked by spiral design.

The pillars of the temple are generally square bottomed and tapering with sixteen flutings, those of the porch having straight-sided

Pillars. shafts and the others with the pot and other mouldings.

All of them have the wheel moulding and the front pillars of the mukhamanṭapa have brackets of rearing lions treading on elephants. The mukhamanṭapa pillars have varied relief carvings like trunked horse-headed swans, seated deities, etc.

The ceilings are shallow domes of the lotus design. The bud of the mukhamanṭapa ceiling has transversely carved lines meeting at the point. A doorway defended by two dvārapālas and having a Jaina figure on the lintel leads into a comparatively plain navaraṅga.

The sukhānāsi and garbhagṛīha are almost bare and on a vacant pedestal in the latter once sat the image of Anantanātha, which has now disappeared.

¹ Briefly described in M. A. R. 1929, p. 5

Among the ornamental designs used in the temple, particularly for rosettes, are varied śrī-chakra designs and wheel-form lotuses.

The eaves are formed of very large flat slabs placed slopingly, the joints being guarded by tile-shaped protectors of stone.

The tower is a stepped pyramid of dentil cornices with the usual tall neck and small head of stone on which is a stone kalaśa.

The dvāramanṭapa has a verandah inside and a porch outside. But this mahādvāra which is a comparatively small one has a pointed mihrab-like arch showing Moslem influence. In

Mahadvara. the cubical base of either of the pillars of the front porch leading to the mahādvāra are carved *nāgabandhas* as at Chunchankatte. The parapet walls above the mahādvāra have corner minarets and trefoil battlements as in Moslem mosques.

At the south-west end of the courtyard behind the temple stands a small manṭapa housing a two-handed god (abhaya and gadā).
Mantapas. A similar pavilion on the north-west has a finely worked four-handed image of Indra standing on an elephant joining his front hands and holding up in his back hands a large padma.

The finest architectural piece in the temple is the mānastambha in front. It stands on a platform formed of four different tiers, which together rise to a height of about nine feet; and it has a square base developing into an octagon, all the faces of which are carved over with reliefo figures and designs. From the octagon rises a long sixteen-sided shaft bearing a pot-shaped moulding covered by finely ornamented wheel-bearing lion brackets which are upholding a padma whose fringes have knot drops. On the padma is a platform above which there is a miniature shrine with pointed arch doorways, step pyramid tower and a square stone śikhara. At each corner of the platform is a miniature niche with a similar doorway, tower, head and finial. This little shrine is magnificently worked and beautifully poised on the top of the pillar which itself rises grandly out of its majestic platform. Under each of the four arches of the tower stands a naked Jaina image. This pillar is perhaps the best old pillar in the Mysore State, surpassing in design even the famous pillar standing on the Chandragiri hill of Śravanabeḷagola. This pillar has been copied with modifications in the memorial pillar set up recently at Krishṇarājanagar or New Yedatore.

Conservation. The building needs to be kept clean and the compound cleared of creepers. A small allowance of Rs. 2 may be given to some person definitely entrusted with this task, or a Jain deity may be installed and a family entrusted with the maintenance of the temple. A better view of the mānastambha can be obtained if the compound is extended by 20 yards more or lowered by about three feet.

VENKAṬARAMĀNA TEMPLE.

The Venkaṭaramāna temple in the heart of the village of Mēlige is a structure of the 17th century and of granite having a garbhagṛiha, a navaraṅga and a front porch with pillars as in the Basti. The tower is a stepped pyramid as in the other temple. The image of Venkaṭeśa is of black stone as at Agumbe, and the same style is continued here.

CHAUKI-HONDA.

The Chauki-honda pond, also called Dēvagaṅgā, is very well supplied with water by five wells, of which three are visible and two buried. Near the pond was secured a small Jaina image of pot-stone, which, presumably, belongs to the Basti of the village.

HUMCHA.

THE BASTIS.

In the compound of the Pārśvanātha Basti is also the Padmāvatī Basti. Both of these appear to have been rebuilt of granite in the Kēlādi style, a few materials of older Hoysala and Chālukyan temples, particularly pillars and a fine tōraṇa doorway being used. The four-pillared pavilion in front of the Pārśvanātha Basti is the oldest structure in the place. In front of it is the tōraṇa with a fine lintel.

In the compound are numerous images of which three—a pair of dvārapālas and a lion—date from the 11th century or even earlier.

The Pañchakūṭa Basti is an important Jain temple constructed in the Chālukyan style in the 10th or 11th century A.D. Of this old Panchakuta Basti. Basti now remain the fine Mānastambha, the tōraṇa doorway, the colossal dvārapālas and a few of the sacred images. To the Hoysala period appear to belong the porch-maṇṭapa, a large number of the mukhamāṇṭapa pillars and some of the images, particularly the Yakshīs, Padmāvatī and Kūshmāṇḍinī. The rest of the temple appears to have been rebuilt of granite about 25 years ago. This new work is plain. But the older pieces are very artistic.

The pillar, the porch-maṇṭapa, the Chālukyan tōraṇa and the images inside deserve protection and conservation.

NAGAR.

DĒVAGAÑGĀ PONDS.

Nagar or Bednore was the last capital of the Keḍadi dynasty and was a very prosperous place in the 18th century until it was captured by Hyder in 1763 A.D. The chiefs appear to have lived in considerable comfort and luxury and one of their achievements in this direction was the selection of a little natural stream flowing down from the horse-shoe-shaped valley about a mile to the north of Bednore and a construction of a number of tanks and wells in a large courtyard of about 285' × 98' to which flights of steps lead down from the east and from the west. At the north end of the court is the largest of the tanks (Pl. XIV, 2) which is about 83' × 58'. It is only about 5' deep, the water being about 10' only, the sides being stone built and the bottom paved with stones. From the north end a narrow bridge leads to a low platform which offers a fine seat during the cool hours and perhaps a jumping platform when the sun is warm. The tank has plenty of fish of various kinds. A stone drain leads the water southward to a second tank which has a square bottom. This and the other tanks of the place are all small ones. Between the first and the second tanks are stone pillars which were perhaps meant to receive covering of cloth or of green leaves. Including the largest there are seven of these tanks, two of which have peculiarly shaped bottoms, one having the padma shape and the other a star shape. At the south end is a bathing place paved with stones.

The western flight of steps leads up from the courtyard to a small linga shrine round which there is an oblong basement of what must have been a building with an open inner yard. Probably here were the living rooms or the kitchen, etc.

The Dēvagañgā ponds are situated in a charming locality and were once the sporting ground of royal families. They are now preserved by the Mysore Government as Protected Monuments.

Near the south-west corner there is a small square depression in the masonry from which a concealed drain leads the water out of the

Conservation. courtyard. The inlet and outlet are both to be repaired.

The Mysore Palace are paying the caretaker Rs. 7 a month through the Revenue authorities. He is keeping the place neat and clean with a small flower garden. The whole area may be cement-pointed. The water should be drained off and the place cleaned. Worship may be arranged at the temple. The fountain should be examined by the P.W.D.

FORT.

(Pl. XVIII, 1)

The Fort of Śivappanāyaka is entered by a gateway (Pl. XVIII, 2) supported by two round bastions and having a sally port on the left side. By the side of the

sally port is the design of a Dravidian tower with seven kalaśas. Opposite to the tower is a niche.

On the inside, one of the pillars of the high jagalis on either side contains, in high relief, the figure of Hanumān sitting on his tail with his right fore-finger lifted up as if in warning.

The courtyard inside shows signs of a former guard room with another short wall inside. The path passes through another wall just on the east taking a 'Z' shape.

The outer wall is well supplied with a high parapet of laterite blocks having musket holes and cannon mouths at the corners.

A little further up is a very large well divided into compartments provided with flights of laterite steps. There appears to have been formerly a water lift perhaps for storing water further up and supplying it through a drain. The arrangement resembles that in the old fort at Ikkēri.

The third inner wall is now entered by a breach. At some distance is lying a mutilated stone elephant, well caparisoned.

Inside the third wall is a large open court, facing which is a terrace overlooking the west. Here appears to have stood the fort palace or citadel of Śivappanāyaka with an octagonal well (3 feet in width) a little distance from it. There are two stone tablets set up here. The smaller one has the words :

" This tablet
Marks the site
of the Palace
of
Sivappa Naik
Chief of Bednur
1648-1660."

The larger one which evidently has been set up recently bears the words :

" This is the site of Durbar Hall
of Sivappa and his successors 1649-1763."

This tablet is in the wrong position. It ought to be removed and set up on the Palace site to the north of the fort.

Between the first wall and the second on the south-west side is a powder magazine, with the roof and walls ruined. Some distance from it is another round bastion in the first wall.

Following up the line of this wall we ascend a flight of steps and reach another bastion to the north of which is the batēri which served the purpose also of an observatory. A broken cannon is lying on the top of the batēri.

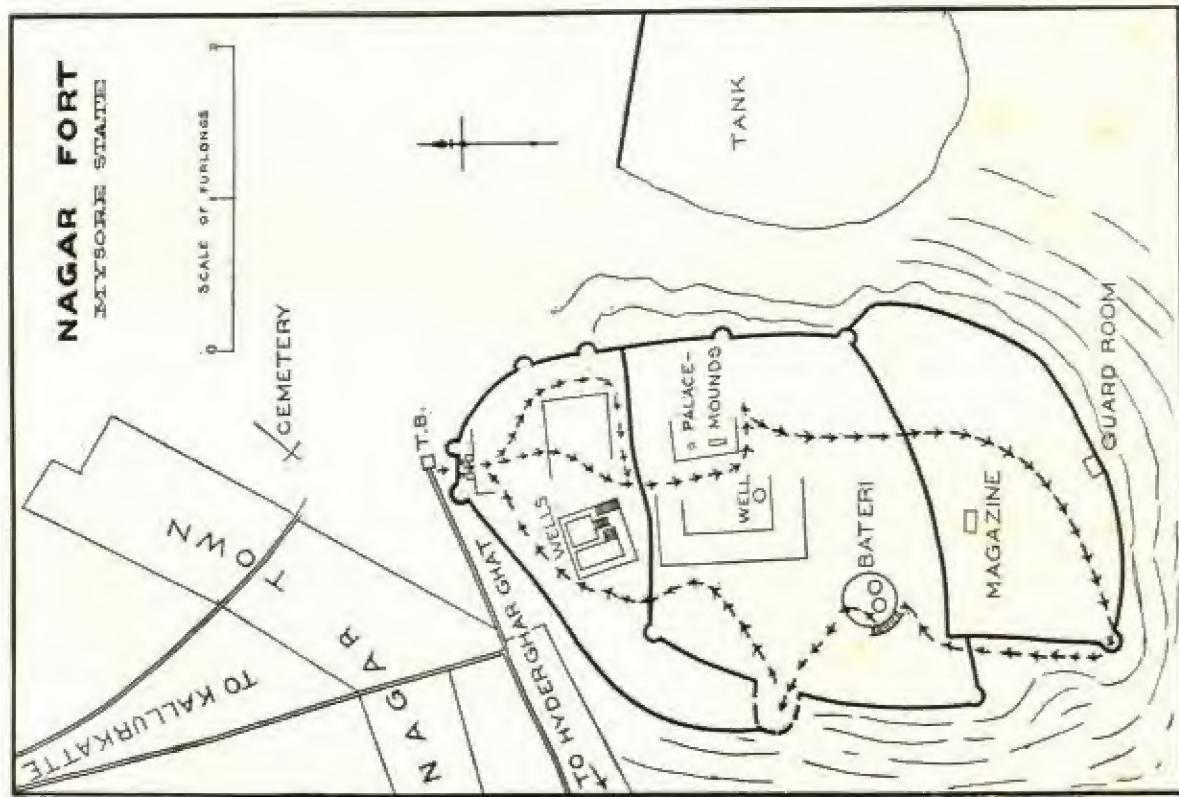
On the north-west are two more bastions provided with bay windows on all the sides, some of them having pillars with lion brackets. The middle bay window of



2. FORT, NAGAR—GATEWAY (p. 41).



3. PALACE OF SIVAPPA NAIR, NAGAR (p. 43).



1. (p. 41).

the first bastion on this side is directly opposite the Nīlakanṭhēśvara temple so that it was possible for the inmates of the palace to obtain a good view of the procession of the image.

Further up on the extreme north-west of the fort wall is carved the relief figure of Hanumān with lifted tail.

On the whole there are about nine bastions, and a moat runs all round.

THE TEMPLES.

There are about four temples in Nagar which are all of the Nāyak period and subsequent times. The Nīlakanṭhēśvara temple is typical

Nilakanthesvara Temple. of Malnād architecture in that it has two high jagalis in front and has a garbhagṛīha, a wide sukhānāsi and a wide navaraṅga. The garbhagṛīha only is of stone and the tower is quite like a Moslem dome, the only difference being that in the place of the minarets at the four corners are kalaśas. The ceiling of the garbhagṛīha is square with a padma medallion.

There is a black stone (*Turuvekere-kallu*) bull in the navaranga, well-carved, though out of proportions.

The goddess' shrine has an image of Pārvatī rudely executed and reminds us of the Apīta-Kuchāmbā and Girijāmbā images at Nandi.

The Āñjanāya temple is now almost gone excepting for the existence of the high platform and the two stone elephants which flank either side of the flight of steps. These latter are of good workmanship.

The Gudde-Venkaṭarāmaṇa temple is typically a structure of the Keṭadi type and consists of a garbhagṛīha and mukhamāṇḍapa only.

Gudde-Venkaṭaramana Temple. The outer walls and basement cornices have, here and there, figure sculptures, while the garbhagṛīha outer wall has a horizontal band as at Dēvavṛinda and elsewhere.

The garbhagṛīha doorway, however, is old and of the Hoysala type. Very likely, it has been brought from elsewhere. There are two big metallic bells, one of which is from Amsterdam (1713 A.D.) and originally belonged to a Roman Catholic Church of the place.

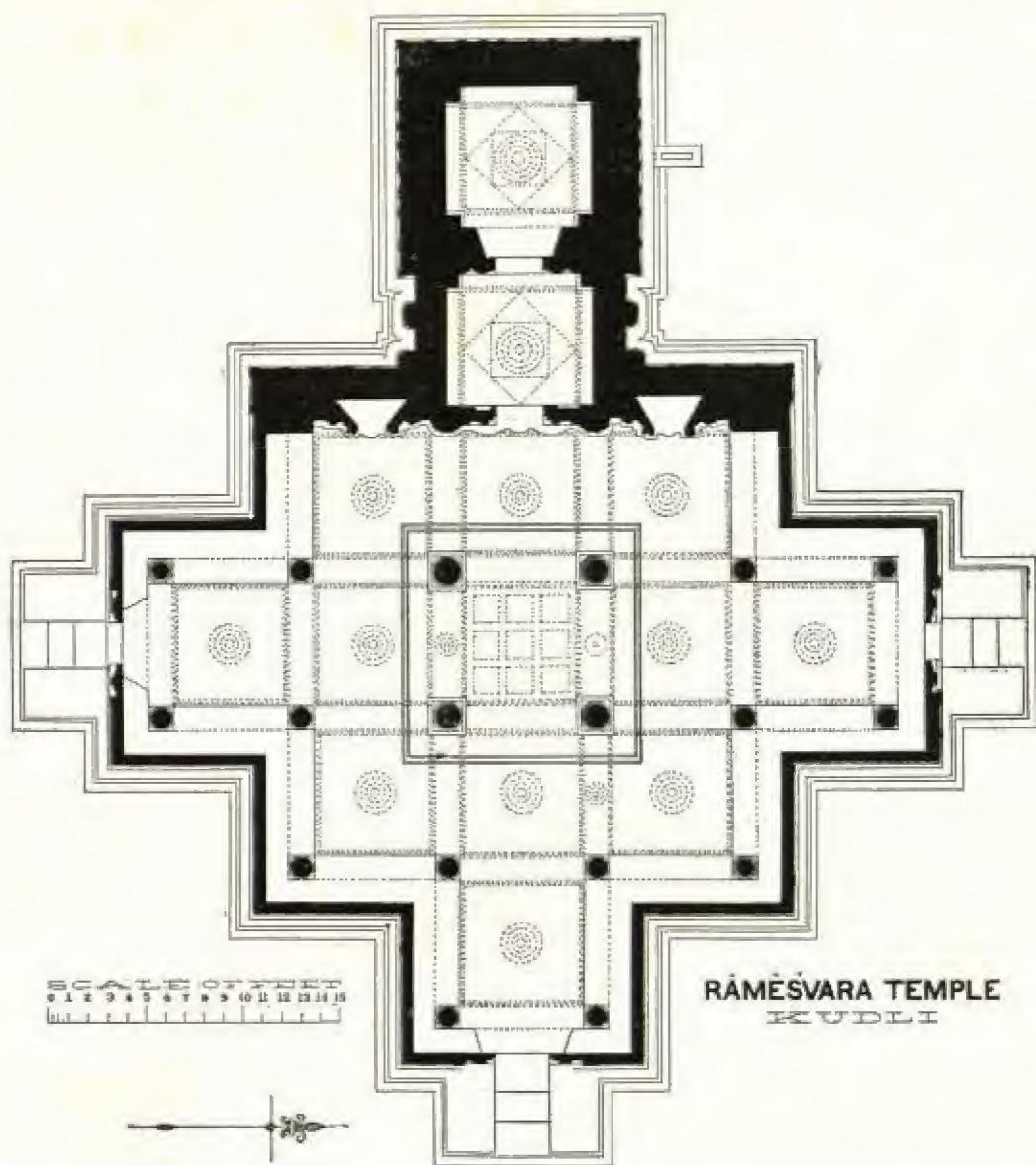
A look at these temples shows that the Keṭadi style of architecture was greatly influenced by Moslem designs.

PALACE OF ŚIVAPPANĀYAKA.

(Pl. XVIII, 3)

Directly to the north of the fort, facing south-west is a large compound in which stand the ruins of the Palace of Śivappanāyaka and his successors.

It appears to have been in a good enough condition at the commencement of the 19th century when the English garrison stationed in the place commenced to use its central hall as a Catholic Church, arranging in the form of an altar some of the slabs and pillar bases collected from the neighbourhood. The church was in use for a few years until the garrison was removed. Some of the soldiers and others who died during this period were buried at the back of the compound where the kitchen, etc., probably stood. In course of time the church also fell into disuse and became ruined completely. For the spiritual needs of about ten Catholic families of the place and of a total of about thirty Catholic families in the whole neighbourhood, a thatched hut was put up in the south-west corner. In 1924 the question of conserving Śivappanāyaka's Palace site was moved by the Revenue authorities and in 1926 the Director of Archaeology inspected the place and made a report proposing that the thatched hut serving as a church should be removed from the compound, etc. This was supported by subsequent officers but opposed by the Lord Bishop of Mysore who declined to remove the thatched church. Thereupon, in 1928, the Director of Archaeology proposed that the portion forming the thatched church should be walled off, that a separate access from the north be given to the cemetery, that further burials therein should be stopped, that the rest of the ruins should be taken over by Government, that a tablet be put up and that the question of a future excavation of the place be considered. Government Orders on the subject were issued in 1934 by which time the church authorities replaced the thatched hut with a masonry building covered by Mangalore tiles and removed most of the walls and a large number of pillars, paving slabs, etc., in an attempt to destroy the evidence of the existence of the old Palace and to collect materials for constructing a large church exactly on the site of Śivappanāyaka's Durbar hall. Further in putting up the new tablet which cost Government Rs. 150, the overseer appears to have been frightened by the church authorities and to have put it up as a duplicate tablet on the palace site on the hill fort instead of in the larger palace site where it was intended to be put up. The Catholic authorities have attempted to create a *fait accompli* and to remove all traces of the famous palace, and they have excavated the ground in numerous places ostensibly for collecting building materials, but really thereby to destroy what remained of the ruins. Since at present there is no church except in the south-west corner, the Church authorities should be definitely prevented from all interference with the ruins. The portion containing the gabled church should be walled off with a separate entrance from the road. The portion where the cemeteries exist may be given a separate entrance from the east. The church authorities have disregarded the Government Order about the stoppage of burials in the place, the last burial being in December 1935. The tablet should be removed from the hill and set up in the raised floor of the central hall of the palace ruins. The church authorities may be forbidden from using the materials belonging



(P. 45.)

to the palace, old or newly excavated. The question of excavating the area may be considered. Since Bednore was the richest city of the Deccan in its time, it is a place likely to yield treasure trove even. Immediate action is necessary since the church authorities are slyly active.

KUDLI.

Nine miles to the north-east of Shimoga, at the confluence of the rivers Tungā and Bhadrā on the narrow tongue of land and its north end, is the village of Kūḍli. At the north end of this village stand two old temples of the Hoysala period, the Rāmēśvara and the Narasimha.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple has been disturbed by repairers. It has a garbhagṛīha, a sukhanāśi, a navaraṅga of nine ankaṇas with extension ankaṇas on the east, north and south, and three doorways (Pl. XIX). There is no other porch or maṇṭapa. The outside of the temple is rather plain, neither the basement cornices, nor the pilasters outside the walls having any sculptures (Pl. XX, 3). The stone tower has a round stone finial and a frontal projection with a well preserved Saṭa group.

There is no platform or plinth below the basement. By the side of each navaraṅga doorway formerly appears to have stood supporting elephants of which only the eastern door has its pair.

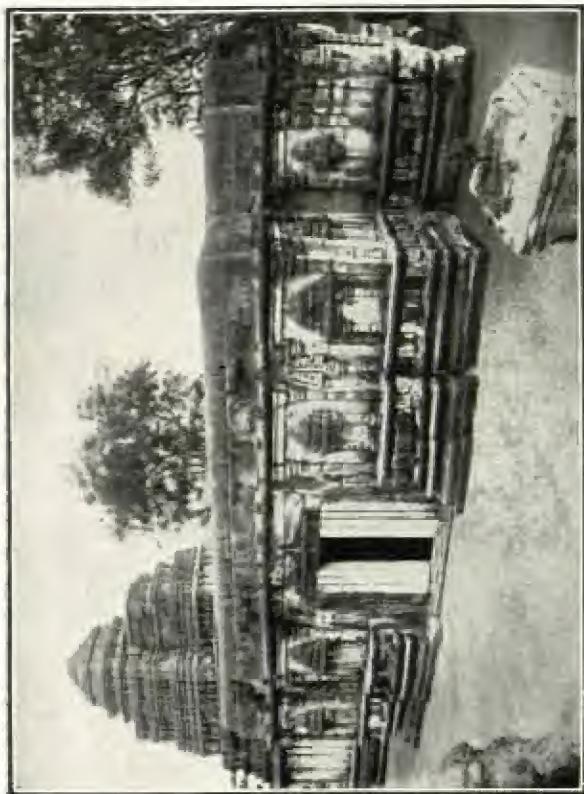
Inside the navaraṅga, which is closed, a stone bench runs on all sides. Of the 18 pillars, 16 are of the round lathe-turned type, while two only are cylindrical and sixteen-fluted. The ceilings are also plain and each square has a padma rosette, while the central ceiling which is flat has in its nine panels Gajāsuramardana surrounded by the Dikpālakas. At the back of the navaraṅga are two niches for Ganeśa and Mahishāsuramardini with two other finely designed niches now covered with a thick coat of chunām. In the navaraṅga are also kept a Basava and a Vīrabhadra and Bhairava which are not remarkable. The perforated screen jambs of some other temple are also used in front of the image of Mahishāsuramardini.

The sukhanāśi doorway is supported by perforated screens and a Gajalakshmi lintel. Another doorway with also Gajalakshmi on the lintel has on a pīṭha a small liṅga known as the Rāmēśvara-liṅga.

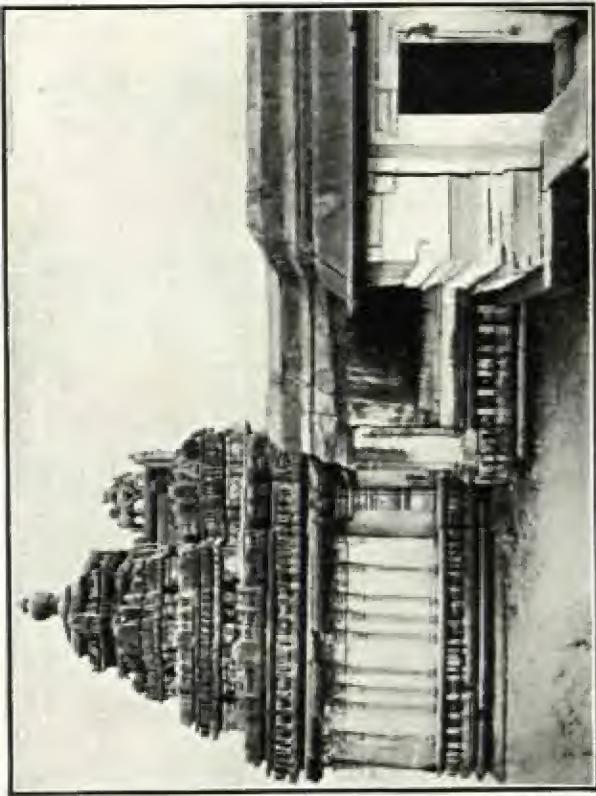
The roof of the temple is cracked and the slabs of the walls have crevices. The roof needs to be remade and the walls and floor cement-pointed. A door may be provided for the north doorway and the payless priest may be given back his salary and emoluments.

NARASIMHA TEMPLE.

The Narasimha temple (Pl. XX, 2) which is only about 20 feet away to the south-west is also about the same dimensions and plan with no doorway to the north. Its walls and pillars are more ornate, the former having turrets and tōrapas and the latter beaded pendants. But since in the late Vijayanagar period the structure appears to have been carelessly rebuilt, the stones are in a few places irregular. The ceilings are plain except the central one which bears a fine large padma. The perforated screen doorways of the *navarāṅga* and the *garbhagṛīha* have nothing remarkable about them. Only the image is noteworthy (Pl. XX, 1). It is a wax-covered stone image (about 3' in height) of Chintāmaṇi-Narasimha, the god sitting in *vīrasana* and holding in his right hand a small bowl. He has two hands thus disposed: the right one holding chintāmaṇi and the left one placed on thigh. The image is a rare icon and appears to date from a period much earlier than the Hoysas. On the god's head is the mark of Prahlāda's hand. The *utsavamūrti* is Venkaṭeṣa (abha, chakra, śankha, kāṭihasta).



2. NARASIMHA TEMPLE, KUDLI—SOUTH-EAST VIEW (p. 46).



3. RAMESVARA TEMPLE, KUDLI—SOUTH VIEW (p. 45).



1. NARASIMHA TEMPLE, KUDLI—CHINTAMANI NARASIMHA (p. 46).

PART III—NUMISMATICS.

PUNCH MARKED COINS.

(Pl. XXI.)

In the collection of the Mysore Government, there are 14 coins of the punch marked class to which are added five coins presented recently to the Archaeological Department by Messrs. Rao's Circars' Trading Company of Madras.

Among the former many are either rectangular or almost square, only three being of round shape. They are all of silver and though, according to Smith¹ and other numismatists, the full normal weight of the punch marked coins has been said to be about 58 grains or 32 *ratis*, the lowest weight among these specimens of what we may suggest as one Purana is about 43 grains, while the greatest weight is about 52 grains. There is only one specimen weighing about 28·4 grains which is tentatively taken to be a half-purana. Similarly only one specimen weighing about 12 grains is taken to be a quarter-purana. But one thing may be noticed regarding the weight of these coins, *i.e.*, they are not uniform—which may be due to the fact that some of them are very much worn out or that no hard and fast rule was followed in this respect. Or it may even be that the metal itself contains in each case different proportions of silver.

Three out of these fourteen coins have blank reverse; five have only one mark each on the reverse and the others, two or more. Coin No. 4 has as many as seven marks on the reverse. All the coins have on the obverse several marks ranging from 4 to 7. The same mark appears twice or thrice in two or three cases. The Sun, Chaitya, Bull and Troy marks are very common; particularly the Sun mark appears on every coin invariably. Among the animals figured on the coins, the Bull is very common. Other animals are the Elephant unmistakably and the Lion and Horse somewhat doubtfully. The fish, whale and centipede are also doubtful but the Cobra with the raised hood cannot be mistaken. The peacock mark is very significant and another mark identified as centaur on coin No. 4 is, however, doubtful. Floral and geometric designs are usual on the punch marked coins, as are the Caduceus and the Taurine symbols. The Hill, River and Fortress marks perhaps refer to localities in which the coins were issued.

On coin No. 13 the legend read, with hesitation, as *Sa ga pu* is, however, very important. It is in Brâhmi characters and suggests a very ancient date for these coins. Some of the coins bear peacock marks; can these be the issues of the Mauryas? The blank reverse of some of the coins indicates earlier date typologically; but it is possible that the round coins are later in date than the rectangular or square ones.

1. Catalogue of the Coins in the Indian Museum, Vol. I, p. 134.

But the five coins recently acquired for the department bear punch marks with either dotted borders or dots sparsely distributed around the symbols. They are all thin and broad, two of them being oval and round and two square. Their thinness makes them easily distinguishable as belonging to a series different from the usual punch marked coins. Three of them have blank reverse while the reverse of each of the remaining two bears four marks, the maximum number of symbols appearing on the obverse of the whole set being also four. The type to which these finds belong has been described by Mr. T. G. Aravamuthan of the Madras Government Museum¹. Though, at this stage, it would be futile to date these issues, it is suggested, and said to have been agreed to by some of the numismatists, that they are possibly pre-Mauryan². But the thinness of the coins, the degenerate art of the symbols, etc., and some of the highly conventionalised marks appearing on them create a suspicion that they may not be so old as they are thought to be. They have some points in common with the punch marked issues of the Chālukyas and may possibly be intermediate in time between the old puranas and the Chālukyan punch marked coins.

All the nineteen specimens now in the possession of the Archaeological Department are described below :—

1. Ag. Shape: Nearly oblong and thick; size: $1\cdot58 \times 1\cdot27 \times .227$ cms.
Wt. 47·8 grains³.

Obverse :—(a) Troy mark. Sphere supporting three arrows crossing behind it, or three Taurine symbols.

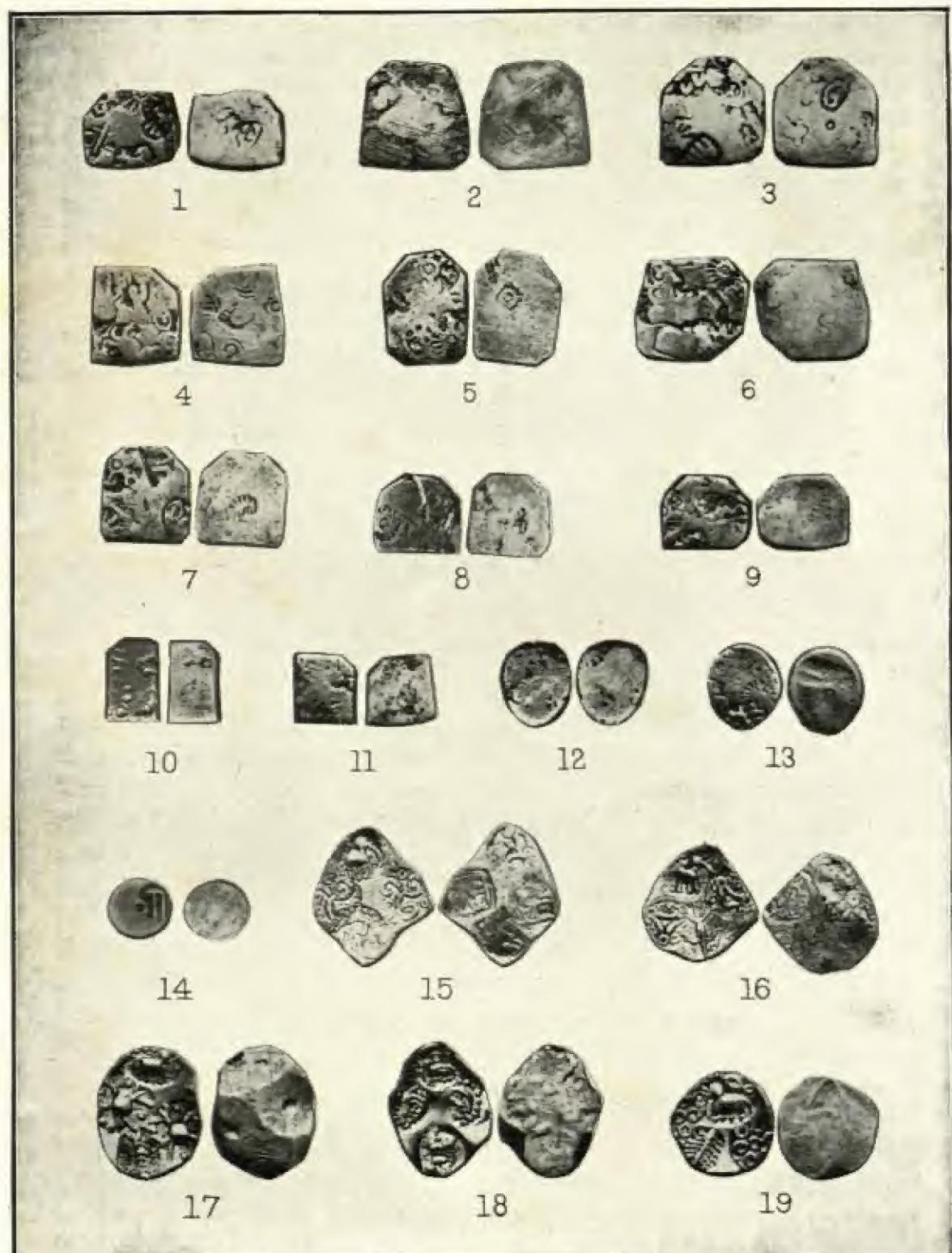
- (b) Chaitya or Hill mark with a peacock on top.
- (c) Sun mark.
- (d) Another Chaitya mark; but hill only partially visible, top not clear.
- (e) Peculiar mark— Crozier (?)

Reverse :—Not clear. There appears to be a small flower of six petals superimposed on some other mark.

The existence of two 'Hill' marks is noteworthy. If, as Walsh says, the hill with peacock is the symbol of a particular place, why should there be another 'hill' mark without a peacock? Mark (e) on the obverse, if it is a sceptre, may establish the view that punch marked coins were issued by states and not by local bodies.

2. Bad Ag. (?) Shape: Trapezium, meant to be square; size: $1\cdot8 \times 1\cdot77 \times .11$ cms.
Wt. 28·4 grains. Half purana (?)

1. A new type of Parana Coins by T. G. Aravamuthan.
2. *Ibid.* Footnote 11.
3. J. B. O. R. S. 1919; S. I. M. C., p. 132.



Obverse :—(a) Humped bull to right.

(b) Chaitya mark.

(c) Troy mark (?) partially visible.

(d) On top of Chaitya part of some mark, not clear; perhaps recumbent bull.

(e) River mark.

Reverse :—(a) One square within another—Fort.

(b) Head and humped back of bull or cow, only upper part visible.

Square within square may stand for a fortress. The metal is impure as can be seen by the broken edges of the two fragments glued together with paper.

3. Ag. Shape : Nearly square and thin; Size : $1\cdot77 \times 1\cdot62 \times 1\cdot33$ cms.

Wt. 46·4 grains. One Purana.

Obverse :—(a) Cross with four Taurine symbols ;

(b) Troy mark ;

(c) Chaitya with elephant to right on top ;

(d) Sun mark ;

(e) Elephant to right.

Reverse :—(a) Sun mark ;

(b) Pellet ;

(c) Svastika ;

(d) Scroll (?)

(e) Horse (?)

This specimen and coins Nos. 4 to 10 of this series were found by Dr. Edgar Thurston, Superintendent of the Madras Government Museum, in Bimlipatam Taluk, Vizagapatam District. The elephant and horse are symbols of the Hindu army, and the bull is that of Saivism.

4. Ag. Shape : Nearly square and thin. Size : $1\cdot65 \times 1\cdot56 \times 1\cdot63$ cms.

Wt. 50·6 grains. One Purana.

Obverse :—(a) Sun mark ;

(b) Bull's head to right ;

(c) Troy mark ;

(d) Peculiar figure resembling centaur (?)

(e) Head of fish or whale ;

(f) Another whale (?) doubtfully.

Reverse :—(a) Circle with pellet in centre ;

(b) Arc or curved line, possibly part of some big figure—effaced ;

(c) Another circle with pellet ;

(d) Yet another circle ;

(e) Taurine symbol between two horns curved like horse-shoes ;

- (f) Part of some uncertain mark of which only the crescent or arch is clear;
- (g) Another mark—uncertain.

5. Ag. Shape : Nearly square ; Size : $1.83 \times 1.43 \times 1.78$ cms.
Wt. 51.5 grains. One Purana.

Obverse :—(a) Sun mark ;

- (b) Chaitya with couchant bull on top ;
- (c) Troy mark ;
- (d) Standing bull to right ;
- (e) Rude elephant (?)

Reverse :—Part of some mark effaced.

6. Ag. Shape : Oblong ; Size : $1.78 \times 1.67 \times 1.31$ cms.
Wt. 47.6 grains.

Obverse :—(a) Sun mark ;

- (b) Uncertain mark ;
- (c) Troy mark ;
- (d) Appears to be similar to (c) of coin No. 7 which is identified as a Chaitya ;
- (e) Caduceus (?)

Reverse :—Fortress.

7. Ag. Shape : Square ; Size : $1.55 \times 1.49 \times 1.85$ cms.
Wt. 52.6 grains.

Obverse :—(a) Sun mark ;

- (b) Appears to be a crawling cobra with raised hood.
- (c) Chaitya (?) with three tall arches ;
- (d) Troy mark ;
- (e) Lion (?) or horse.

Reverse :—Mark like a centipede (?) or like the tree mark appearing on the coins (Nos. 15 to 19 of this series) newly received from Madras.

8. Ag. Shape : Square ; Size : $1.38 \times 1.34 \times 1.213$ cms.
Wt. 49.3 grains.

Obverse :—(a) Sun mark ;

- (b) Troy mark ;
- (c) Tree with railing ;
- (d) Chaitya.

Reverse :—Uncertain mark.

9. Ag. Shape : Nearly oblong ; Size : $1.52 \times 1.26 \times 1.210$ cms.
Wt. 48.4 grains.

Obverse:—(a) Sun mark;
 (b) Flower with six large petals;
 (c) Flower with six small petals;
 (d) Troy mark;
 (e) Bull;
 (f) Caduceus (?)

Reverse:—Mark looking like the Arabic numeral '3'.

10. Ag. Shape: Rectangular and thick; Size: $1\cdot42 \times 1\cdot91 \times 1\cdot37$ cms.
 Wt. 49·4 grains.

Obverse:—(a) Sun mark;
 (b) Chaitya;
 (c) Troy mark;
 (d) Bull to right;
 (e) Chaitya (?)

Reverse:—(a) Elephant (?)
 (b) Flower.

11. Ag. Shape: Square and thick; Size: $1\cdot2 \times 1\cdot16 \times 1\cdot265$ cms.
 Wt. 44·3 grains.

Obverse:—(a), (b) and (c) Sun marks;
 (d) Troy mark;
 (e) Indistinct.

Reverse:—Blank.

12. Ag. Shape: Round and thick; Size: $1\cdot4 \times 1\cdot2 \times 1\cdot239$ cms.
 Wt. 43·4 grains.

Obverse:—(a) Sun mark;
 (b), (c) and (d) Parts of uncertain marks.

Reverse:—(a) Part of Troy (?) mark;
 (b) Chaitya;
 (c) Uncertain.

13. Ag. Shape: Nearly round and thick; Size: $1\cdot43 \times 1\cdot28 \times 1\cdot239$ cms.
 Wt. 50·2 grains.

Obverse:—(a) Lion (?)
 (b) Sun mark;
 (c) Caduceus (?)
 (d) Uncertain, this appears to be a legend of 3 letters reading *Sa ga pu*.

Reverse:—Blank.

14. Ag. Shape: Nearly round; Size: $1\cdot8 \times 1\cdot2 \times 1\cdot18$ cms.
 Wt. 12 grains; Quarter purana (?)

Obverse:—Indistinct and partly effaced—A figure resembling the gateway of a stūpa.

Reverse:—Blank.

15. Ag. Shape: Nearly square. Size: $1.85 \times 1.73 \times .078$ cms.
Wt. 25.2 grains.

Obverse:—(a) Geometrical design formed of three spiral hooks with small circles in the interspaces;
(b) Elephant to right;
(c) Similar to (a);
(d) Uncertain figure (wheel?) in dotted border.

Reverse:—(a) Troy mark;
(b) Square divided into 4 compartments with a dot in each;
(c) Rude elephant to left with sun and moon above;
(d) Similar to (b).

16. Ag. Shape: Nearly square; Size $1.74 \times 1.7 \times .075$ cms.
Wt. 23.8 grains.

Obverse:—(a) Lizard;
(b) Three pellets linked by curved lines in dotted border;
(c) Rude Tusker elephant to right with 2 pellets above;
(d) Similar to (b).

Reverse:—(a) Tusker elephant to right;
(b) Similar to (b) on the obverse;
(c) A crab-like figure;
(d) Similar to (b).

17. Ag. Shape: Nearly oval; Size $2.16 \times 1.66 \times .076$ cms.
Wt. 26.6 grains.

Obverse:—(a) Tree;
(b) Conventionalised Troy mark;
(c) Tusker elephant standing to right;
(d) as (b).

Reverse:—Blank.

18. Ag. Shape: Nearly oval; Size $2.17 \times 1.72 \times .055$ cms.
Wt. 17.6 grains.

Obverse:—(a) A plough drawn by 2 bullocks; one bull clear, the other doubtful;
(b) Elephant to left (?) with dots;
(c) Tusker elephant to left with sun and moon above;
(d) Indistinct with numerous dots and dotted border. An oval figure surrounded by dots between two crescents, the whole being surrounded by another line of dots. This corresponds with (e) on the reverse of 4.

Reverse:—Blank.

19. Ag. Shape: Almost round; Size: $1.68 \times 1.65 \times .092$ cms.

Wt. 26.7 grains.

Obverse:—(a) Geometrical pattern formed of six circles with the 7th in the centre: perhaps lotus;

(b) Tree;

(c) Similar to (a);

(d) Tusker elephant to left in dotted border with Sun and Moon above.

Reverse:—Blank.

PART IV—MANUSCRIPTS.

MAHISŪRU SAMSTHĀNADA DOREGĀLA-PĀRAMPARE
KAIPHĪYATTU.

This is one of the manuscripts obtained from Ināmidār Karpik Lakshmīnarasiāh of Tumikur, whose ancestor Nallappa is said to have been serving in the Mysore Court during the days of Krishnarāja Wodeyar III. There is no indication in the manuscript itself as to when or by whom it was written ; but judging from the fact that it stops short with the accession of Krishnarāja Wodeyar III in 1799, we may ascribe it to about 1800 A.D.

While it has its value as a chronicle, like those already known, it has to be observed that it is too short and scrappy and cannot therefore be much relied upon. In a way it follows the order of narration in the Annals of the Mysore Royal Family published by the late B. Ramakrishna Rao twenty years ago. But it is not so exhaustive ; nor is the chronological order of events correctly given: the Śaka year mentioned is, in many places, behind the given cyclic year by about two years. The cyclic year is generally correct while its other details are often different from those given in the Mysore Annals. A few points of historical matter, however, appear to be new ; but these are of minor importance only and require, moreover, corroboration in several cases. The manuscript is little more than a mere list of the Mysore rulers and of their conquests and is lacking in chronological precision and historical detail.

At the beginning is given a very brief account of Lord Krishṇa's appointment of His sister, the goddess Chāmuṇḍā as the patron deity of the Mysore Branch of the royal family of the Yādavas. Yadurāya is simply mentioned as one of the dynasty, no reference being made either to his migration to Mysore from the distant north nor to his exploits, military and romantic, in the south. His brother Krishnarāya is not at all mentioned. It is stated that the king was a devotee of the god of Nārāyaṇagiri and that, therefore, the hill came to be known as the Yādavagiri and Melukōṭe (supreme fort or the fort on the hill).

Hiri-Chāmarasa Vodeyar, the fourth king, had six fingers—a fact not stated in the Annals but known from other sources¹.

The sixth king Timmarāja Vodeyar who gained the title of Antembara-gaṇḍa, bought Tippūr from the temple authorities at Kañchi and gave it away to the Melukōṭe temple. This fact is not stated elsewhere.

Krishnarāja Vodeyar, a son of Hiri-Bettāda Chāmarāja Vodeyar, the fifth king, is stated to have succeeded his brother Timmarāja Vodeyar, the sixth king, on

(1) See Wilks' History of Mysore, Vol. I—p. 21.

the throne and won the title of Śringārahāra while he was king. The Annals state that he did not rule, but that he won this title during his father's regime. It is, however, possible to explain away this discrepancy of detail, for the Annals state that all the three sons of Hiri-Betṭada Chāmarāja received territories and the author of the present manuscript may have committed the mistake of referring to a mere administrator as a ruler. Wilks says that a partition was actually effected among the three sons¹. The Annals assert that Timmarāja Vodeyar was crowned king during his father's life time and that his brother Bōla Chāmarāja Vodeyar was further nominated as his successor².

Rāja Vodeyar, the ninth king, is stated to have been the eldest son of Bōla-Chāmarāja and to have succeeded his brother Betṭada Chāmarasa as the latter proved himself incompetent to rule. The Annals state that he was the second son³ by the eldest queen and that he succeeded his brother Betṭada-chāmarāja who abdicated the throne in his favour⁴. Some facts relating to the misunderstanding and the consequential quarrels between the brothers are given in the manuscript and confirm the account given by Wilks⁵. There appears to have been some trouble connected with the financial resources of the country and the compulsory retirement of Betṭada Chāmarasa was perhaps inevitable circumstantially. The dethroned king seems to have reconciled himself to what was done and to have settled in Raṅgasamudra later on since the son of Rāja Vodeyar was hostile to him and had even attempted to put out his eyes.

While describing how Rāja Vodeyar came to acquire Seringapatam from a vassal of the Vijayanagar Empire, the manuscript gives an account of the installation of the god Raṅganātha on the island through the austerities of the sage Gautama and of the subsequent neglect and the consequent dilapidation of the shrine until the image was discovered by a dancing girl (through her cow). She built for the god a new temple where, before long, a Brāhmaṇa, as directed by providence, arrived for worship, completed the building of the temple, put up a new shrine for the god Tirumaladēva to the west of the Raṅganātha temple, changed the course of the Kāvēri westwards in 816 Ānanda, corresponding to 894 A.D. and built the fort which he named Śrīraṅgapura. A line of Daṇḍyakas called elsewhere the nava-dhaṇḍyakas⁶ ruled the place subsequently, whose names are mentioned as follow:—

1. Timmanna Dhaṇḍyaka.

(1) *Ibid.*

(2) Annals of the Mysore Royal Family p. 15.

(3) *Ibid.* p. 16; see also Mysore and Coorg from the Inscriptions, p. 126.

(4) Annals of the Mysore Royal Family, p. 16.

(5) Wilks' History of Mysore, Vol. I, pp. 23 ff.

(6) Another MSS. entitled Maistru Doregaṇa Vamśābhyanḍaya See No. K. A. 273 Catalogue of the Mysore Government Oriental Library.

2. Māraṇṇa Dhaṇāyaka.
3. Sōmaṇṇa Dhaṇāyaka.
4. Raṅgarāja Dhaṇāyaka.
5. Timappa Dhaṇāyaka.
6. Patri Dhaṇāyaka.
7. Sutrāma Dhaṇāyaka.
8. Tirumala Dhaṇāyaka.
9. Gōvinda Dhaṇāyaka.

Later Śrirangarāja, Rāmarājaya and the Ummattūr chiefs came to rule the place until the Mohamedan incursions set in. During the time of Gaṅgarāja Vodeyar, son of Dyāvarāja Vodeyar, Krishṇarāya of Vijayanagar captured the place along with Śivasamudram from the Ummattūr chiefs. Subsequently a certain Chikka was in occupation of the fort, from whom Śri Raṅgarāya of Vijayanagar conquered it.

The manuscript refers to an agreement between Rāja Vadeyar and the Kaṭale Arsu Family to the effect that so long as the descendants of Rāja Vadeyar rule as kings, those of the Kalale Family should hold sway as Dalvoys. A list of the Dalvoys upto the time of Rāja Vadeyar is given as follows :—

Māraṇāyaka	... 2 years.	Liṅgāna	... 4 years.
Beṭṭapa	... 4 "	Vikramarāya	... 8 "
Basavalingāna	... 4 "	Nanjarājiah	... 6 "
Timmapā	... 2 "	Kempiah	... 1 year
Liṅgarājiah	... 1½ "	Hampeya	... 1 "
Dāsarājiah	... 2 "	Liṅge gauḍa	... 1½ years.
Hampeya	... 5 "		

Nandināthayya, son of Mallarājiah of Kaṭale, was appointed as the Dalvoy by Rāja Vadeyar. With one or two omissions and in a different order the same list is given in the Annals of the Mysore Royal Family for the reign of Narasarāja¹.

Rāja Vodeyar is stated to have had six sons born to his eldest queen. Their names are given as (1) Narasarāja Vodeyar, (2) Beṭṭada Vodeyar, (3) Doddabettada Rāja Vodeyar, (4) Chikkabettada Rāja Vodeyar, (5) Chāmarāja Vodeyar and (6) Timmarāja Vodeyar. The Annals give a different account thus :—

1. By the eldest queen Vīrājammanṇi—
 - (1) Narasarāja Vodeyar,
 - (2) Beṭṭada Vodeyar, and
 - (3) Nañjarāja Vodeyar.
2. By Yedavanahalli Timmājammanṇi—
 - Immaḍi Rāja Vodeyar.

(1) P. 94.

3. By Biliikere Dēvīrammaṇṇi—
Chāmarāja Vodeyar.

The second queen Timinājammaṇṇi is stated to have adopted Kanthīrava Narasarāja Vodeyar.

While several of the conquests, and some of them important ones, effected by Chāmarāja Vodeyar, the tenth king, are omitted in the manuscript, those of Koggadadyāvanakuṇṭe in Krōdhana, Āshāḍha ū 10 and of Kaṭṭemalalavāḍi in Akshaya, Āshha, do not find mention in the Annals. Wilks, however, mentions the conquest of Kaṭṭemalalavāḍi¹.

The manuscript states that Nandināthayya was the Daļvoy during the time of Immaḍi Rāja Vodeyar and that when he died during the reign of Narasarāja, his brother Komārayya Ars succeeded him. From the Annals it is known that Vikramarāya who was the Daļvoy during the time of Rāja Vodeyar II, was sentenced to life-long imprisonment by Narasarāja, for having poisoned the late king Immaḍi Rāja Vodeyar. Timmapa Nayaka is said to have been appointed the Daļvoy in his stead².

A reference is made in the manuscript to the hostile relations between Narasarāja Vodeyar and Māgaḍi Kempe-gauḍa. The Mysore king is stated to have looted the army of the Māgaḍi chief near Yelahanka.

The manuscript says that Chikka-Dēvarāja was the younger brother of Dodda Dēvarāja, while we know from the Annals that he was the son³.

In the list of Chikkadēvarāja's conquests the following are not mentioned in the Annals:—Channarāyadurga, Kōlār, Miḍagēsi, Gūḍumaḍi, Buttipura, Āvaṇi, Perūr, Araśidāvaṇi and Hosakōṭe.

Tirumala Ayyangar is stated to have been the guru and minister of Chikka-dēvarāja and to have built a choultry in his name and a Venkaṭēśvara temple⁴ to the northwest of Seringapatam. A list of the contemporaries, about 50 in number, of Chikka Dēvarāja is given and they are said to have been either subdued or conquered by the Mysore king. Their names are stated below.—

Lakshmappa Nayaka of Narasipur, Ībhadreya, Phālalōchana Nayaka of Mügūr, Malla Nayaka of Ummattūr, Chokkappa Nayaka of Madura, Viṭaṇṇa of Maddūr, Baira Nayaka of Channapaṭna, Hanuma Nayaka, Krishṇappa Nayaka of Arkalgūḍ, Gammāṭa Rangappa Nayaka of Ratnagiri, Keḍadi Śivappa Nayaka of Nagar, Chikkappa Gauda of Maddagiri, Jayaji Ghōṭake, Adādhirāma of Arākere, Krishṇappa Nayaka of Bēlur, Vitarājayya of Grāma, Immaḍi Rāmarāju of Yelāndūr, Karāchūri Nanjarājayya of Ālambāḍi, Vijayarāju of Kāragali, Kempe Gauda

(1) History of Mysore, Vol. I, p. 29.

(2) Annals of the Mysore Royal Family, p. 68.

(3) *Ibid.* p. 95; but see Wilks' History of Mysore, Vol. I, p. 35.

(4) This temple has been recently transferred to Mysore and rebuilt in the Vāṇi Vilās or Vontikoppal Extension, Mysore.

of Māgaḍi, the son of Jagadēvarāya, Virappa Nāyaka of Madura, Nanjuṇḍarasu of Piripaṭna, Śrīraṅgarāya, Sāla Nāyaka of Hāgalavāḍi, Maliyappa Nāyaka, Chennamma Nāyaka of Śalya, Nimbāji Ghōṭake, Mallarājaya of Naraneli, Prabhu Hebārava of Kannambādi, Śrikaṇṭha Vaḍeyar of Saragūr, Chennarājiah of Arekothāra, Prabhu devaru of Tagaḍūr, Ghaṭi Modalāri, Bhairava Nāyaka of Kaḍaba, Venkāṭadri Nāyaka of Satyamaṅgala, Narasavādēru of Dēvarāyanadurga, Bhujāṅga Vaḍēru of Toranād, Khāsim Khan of Tumakkūr, Krishṇappa Nāyaka of Aigūr, (Lakshmappa Nāyaka of Narasipur—a repetition), Nañjarājiah of Sōsale and Talakād, Tirumalarājaya of Paṭna, Śyāma Dhaṇḍayaka of Hosahoṭalu, Channadyāvayya of Hegaṇadyānakōṭe, Pratāpa Nāyaka of Kallūr, Yakabāla Rao, Chandraśekhara Nāyaka of Hosūr, Jahagirakhāna of Honnavalli, Husain Khān of Bammasandra, and the people on the side of Yankōji.

The reign of Krishṇarāja II is not completely dealt with and the account stops abruptly. The rest of the manuscript gives merely a list of the Mysore rulers up to Krishṇarāja Wodeyar III, together with the dates of their accession and their period of rule. These, as already stated, are not always correct.

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1936.

HASSAN DISTRICT.

HASSAN TALUK.

1.

At the village Malligavālu in Kāttāya Hobli, on the 1st viragal near the Bhairava shrine.

Size 3' x 2'.

Kannada language and characters.

ಹಾನನದ ತಾತ್ತ್ವಾಕು ಕೆಚ್ಚಾಯ ಹೇಳಬಳಿ ಮಲ್ಲಿಗವಾಳಿ ಗ್ರಾಮದ ದ್ವಿರವ ದೇವನ್ನಾನದ ಮುಂದೆ
ಸಂತಿರುವ ದನೆಯ ವೀರಗಲ್ಲು.

ತ್ರಿಘಣ 3' x 2'.

ದನೆಯ ಅಡ್ಡಪಟ್ಟ.

1. ಸ್ವಾಸ್ಥ ಸಮರ್ಪಣಾರ್ಥ [ಯ] ಶ್ರೀ [ಘ] ವಿಷಣು ರಾಜಾಧಿರಾಜ ಸನು
2. ವಾರಸಿದ್ಧಿಗಿರಿಂಗ್ರ್ಹಿ [ಮಲ್ಲ] ಮಾರಿಷಣಿಗಂಡ ಕದ [ನ] ಪ್ರಕಂಡ ಪ್ರತಾ
3. ಪಂಚಯಿಸಳ ಏರನಾರಸಿಂಗೇವನು ತೃತ್ಯರಾಜ್ಯಂ

ದನೆಯ ಅಡ್ಡಪಟ್ಟ.

4. ಯುತ ಮದರ್ಲು ಜಯ ಸಂವತ್ಸರದ
5. ಪ್ರಜ್ಞಾಪಿ ಬ್ರಹ್ಮವಾರ
6. ದ ಪಾರಿಗವಾಳದ

Note.

This viragal has the usual sculptures of Kailāsa, etc., below which the inscription is engraved. As the slab is broken on a side, the lines 5 and 6 are cut off in the middle and a portion of the inscription is lost.

The record belongs to the reign of the Hoysala king Viranārasingadēva, praised as the refuge of the universe, Śanivārasiddhi, Giridurgamalla, defeater of Malepas. The date is given as Thursday 5th lunar day in the cyclic year Jaya. It is not dated in the Śaka era. The names of the month and of the fortnight are lost. There are three kings of the name Narasimha in the Hoysala lineage. The year Jaya occurred in the reign of Narasimha II only and corresponded to 1234 A.D. The titles Śanivārasiddhi, etc., in the grant were possessed by him and the characters of the record also seem to belong to this period.

The inscription seems to record the death of a warrior belonging to the village Marigavāla probably the same as Malligavālu in which the viragal is found.

2.

On a 2nd viragal at the same place in the same village Malligavālu.

Size 2'-6" x 1'-6"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇಯ ಎರಗಲ್ಲನ ಮೇರೆ.

ಪ್ರಮಾಣ 2'-6" x 1'-6"

ಮೆಂದಂನೆಯ ಅಡ್ಡಪಟ್ಟ.

1. ಸ್ವಾಸ್ಥಪರ್ವತ [ಕಲ್ಲಿ ಬಂಡಿದೆ]

2. . . ಮರೀರಾಜ ರಾಜ

3. ಪ್ರಭಂತ ಸುವಾರಸಂಗೀತ

ಮರಜನೆಯ ಅಡ್ಡಪಟ್ಟ.

4. ಉದಂಕರಾಮ ಎಸ್ವಂತಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೆಯ್ಯಿ [ಇ] ಎರ [ಉ]

5. [ರಾಜು] ಇ ದೇವರು ಮಹ (೧) ಪರೆಯ ದುಗ್ಗಾದಲು (೧) ಸುಬ

6. ಇ ರಾಜುಂಗೆಯುತ್ತೀರಲು ಶ್ರಮಕ್ಕರಿಯರಸಿಯ ಬ [ಮ್ಮಾಲದೇವಿ] ಸಂಕಾಳ ವಿನೇಧ

Note.

A part of the upper portion of the viragal is broken and lost. Some lines in the bottom portion are also lost. Thus the record is very incomplete.

It belongs to the reign of the Hoysala king Vira Ballala II. The king is stated to have been residing at Mahavaleya-durga with the senior queen (*piriyarasi*) Bammaladévi. Beyond this nothing more can be made out.

The characters seem to belong to the end of the 12th or beginning of the 13th century A.D. Bammaladévi, the senior queen of Ballala II was the daughter of Mokhari Lakhayya. She was well versed in the arts of music and dancing. [See E. C. V. Chennarayapatna, 254].

3.

On a 3rd viragal at the same place in the same village Malligavālu.

Size 2' x 1'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇಯ ಎರಗಲ್ಲನ ಮೇರೆ.

ಪ್ರಮಾಣ 2'-0" x 1'-6"

1. ಅದುರ ಕಮಲನೂ ಇಜಿದುಬಿ

2. ಇತಲು

Note.

This viragal inscription records the death of one Kamaṇa of Adur while fighting in a battle. The characters belong to the 14th century.

At the village Bilgunda in the same hobli of Kaṭṭāya, on a slab standing below a Fig tree.

Size 3' × 1'—6".

Kannada language and characters.

ಅದೇ ಹೋಳಿ ಬಿಲ್ಗುಂಡ ಗ್ರಾಮದ ಅರಳ್ಕೆಂದ್ರಿಯ ಕೆಳಗೆ ಸಂತರುವ ಕೆಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'—6"

1. ಕಲ ಪ್ರತೀರ ಅಂತ ನಮ	5. ಕಾನುದ ಸದ್ಗುರ ದೇವಂಗ
2. ಇತು ಸಂಪರದ ಶೈವ ತು ಇ	6. ಬಿಲುಗುಂಡದ ಗ್ರಾಮವನು
3. ಕೃಷ್ಣಪ್ರಾಣಾಯಕರಂಗ ಪುಂಜ	7. ಮಾನ್ಯವ ಕೆಳ್ಳುನು
4. ವಾರದೇಶಿಂದು ದುಕಳಾಯಕರು	

Note.

This inscription records the gift of the village Bilugunda for the services of the god Siddhēśvara in Hāsana (Hassan) by Bukaṇānāyaka, for the merit of Krishṇappa Nāyaka in the Kali year 4627 Sarvajit sam. Jyēṣṭha śu 10 corresponding to 11th May 1527. Krishṇappa Nāyaka of the record is the same as the chief of Bēlūr named Era Krishṇappa Nāyaka who ruled from about 1524 to 1566 (E. C. V. Hassan Volume Intr. P. 33). Bukaṇā Nāyaka called also Bukkanā Nāyaka was a subordinate of Krishṇappa Nāyaka and has made numerous gifts of lands for temples for the merit of his master (see E. C. V. Hassan 2 of S' 1485, 15 of S' 1483, 22 of S' 1488).

The temple of Siddhēśvara referred to here is situated at Hassan near the Hāsanāmbā temple.

5

At the village Gorūru in the same Kaṭṭāya Hobli on a slab in the ceiling of the garbhagṛīha in the Yōgamādhava temple.

Size 3' × 3'.

Kannada language and characters.

ಗೌರೂರು ಗ್ರಾಮದ ಯೋಗಾನರಸಿಂಹ ದೇವನ್ನಾನದ ಗರ್ಭಗುಡದ ಮೇರಾಂತ ವಣಿಯ ಕಾನುಗ್ಲಿನಲ್ಲ.

ಪ್ರಮಾಣ 3' × 3'

1. ವ್ಯಾಯ ಸಂತ್ಯಾರ ವೈಕಾಂತ ತು ಇಲ್ಲಾ ಗೌರೂರ ಶ್ರೀಮದ್ರೀಷ ಮಹಾಜನಗ
2. ಇ ಯಾವಾಡಿ ತರುವಾರ ನಾರಾಂಗಾಂಗರಂಗ ಕೆಳ್ಳು ದ್ಯುಮಂತ ಕಾನು ಸಂಮ ಗೌ
3. ರಾಳರ ಗ್ರಾಮಾ ಜರ್ವಾವಾಗಿ ಯಾವು ಅಂಮಾಂದಾಯಕರಂಗ
4. ದ್ವಾರಕಂ ಮಾಡಿ ಅರಮನೆಯಂದ ಥಿಂವ ಸಾಕಣುವಾಗಿ ಥಿಂಬಾರದಿಂದ
5. ಕೋಳಿದ ವೈಳಂಧ ಗ್ರಾಮದಿಂದ ಗ ಇತ್ತಾ ಗಾವುಂಡರ ನಿಯುಂದೆ ಸಂಮ
6. ಕೈಯು ತ್ವರಿತ ರಿಂದ ಯಾರುವ ಗ ಇಂ

7. ವಾಸು ಯನು ಮಾಡಿಸ ಇನ್ನು ಉದಾರವ ಮಾಡಿ
8. ದೂರಗ ಮಹಾಜನಂಗರು ಸರ್ವೋಕ ಮಾನ್ಯವಾಗಿ ನನ್ನ ನಮಗೆ
9. ಪಾರಿದ ಕೇಳಿ ದೇವಾಲಯದಲ್ಲಿ ಕರೆಯ ವಾಸುದೇವರೆಂದರೆ ನಮ್ಮ ಕ
10. ಸರಕರಕೆಯನು ನಾಧಿಸ ಕೇರೆಯು ಕೇರಗಳಿಂದ ನೇವು ಕೇಂದಿ . . .
11. ಕಿರಿಯ ಗೋ ಕೇಂದ ಕುಲಸ್ತಾನದ ಕಡಕು ಸಂಮಾರಾಯ
12. . . ದ ಯನು ಕೇಷ್ಟ ನರೆ ಮರಿದ ಅಳಗ
13. ಗಾದಿ ? ಕೇಷ್ಟ ಗಡಿ ವನು ಸಕರ
14. ನೈಂದಿಕ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಮಹಾಜನಂಗರು ಸರ್ವೋಕ ಮಾನ್ಯವಾಗಿ ವಾಮನಮುದ್ರೆ,
15. ಯಂ ಗೈದು ಕೇಷ್ಟವಾಸುದೇವರ ಕಂದ ನಲಿನಿದ ಧಂಮಾರಾನ
16. ಮಹಾಜನಂಗರ ಶ್ವಾಸ್ತ್ರ ಶ್ರೀ ವಾಸುದೇವರು ಸೃಧತ್ತಂ
17. ಪರದತ್ತಂ ವಾ ಯೋ ತರೇತವಸುಂಧರಾಂ ಷಣ್ಣ ಪರಾಷ ಸಹಸ್ರಾ
18. ಈ ವಿಷ್ಣುಯಾಂ ಹಾಯಕೇರ್ಕಿರುಃ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Vyaya-samtsara Vaiśākha śu 1 lū Goraura śrimad aśeṣha-mahājanamga—
2. lū Bagavādi taļuvāra Nārasingaṇagajige koṭṭa dharmma-śāsana namma
Go—
3. raūra grāmaū jirnavāgi yidali Tipmaṇa-daṇḍayakarige
4. binnahamp mādi aramaneyimda dhamma-sābayavāgi bhamḍāradimda
5. koḍisida Vōsanada grāmadiṁda ga 125 gāvumḍana satiyimde nimma
6. kaiyalu Heggade diqda yiliwa ga 50
7. Vāsu yanu mādiśi jirnna-udhārava mādi-
8. darāgi mahājanamgaļu sarvaikamānyavāgi navu nimage
9. mādiida hosa-dēvālayadalli haleya-Vāsudēvaroļage nimma he -
10. sara harakeyanu sādhisi holeya keļagaṇa hāji nīvu kom . .
11. hiriya gō koṇḍa kulastānads kaḍahu nimma tāya
12. . . reyanu koṭṭa sile marada Āruga
13. gāde ? koṭṭa gade vanu sa-hira-
14. nyōdaka-dhārā-pūrvakavāgi mahājanamgaļu sarvaika-mānyavāgi vāmana-
mudre—
15. yan gaidu koṭṭu Vāsudēvara himde nilisida dhammaśāsana
16. mahā-janamgaļa voppa śri Vāsudēvaru sva-dattaip
17. para-dattam vā yō harēta vasumḍharāip shashṭhi-varusha-sahasrā—
18. nī vishṭāyām jāyatē krimiḥ śri śri śri śri

Note.

This inscription being set up in a slab in the ceiling of the garbhagṛīha cannot be easily read and hence there are several lacunæ in the record.

It seems to state that the old village of Goraūr (same as Gorūr) was in ruins and a new village was set up and the god Vāsudēva in the village was transferred

to a temple erected in the new village. The funds necessary for the purpose were raised partly from a grant of 125 gadyāṇas from the Palace Treasury at the village Vosana (Hassan ?) and 50 gadyāṇas gifted by the gauda's wife paid through the watchman (*taluvdra*) named Nārasiṅgaṇa of the village Bagavāḍi. The grant of funds from the Government was obtained by appealing to Timmaṇa-dāṇayaka for help. This Timmaṇa-dāṇayaka is probably the same as the chief referred to in E. C. III, Seringapatam 86 of 1471. Osana or Vasana is the name of a village in Chitaldrug District (See E. C. XI Davangere 113). But it is far off from Gorūr.

For the services rendered by the watchman in collecting the funds for the purpose and in building the new village and temple the *mahājanas* of the village Gorūr are next stated to have assembled in their temple and prayed for his welfare and granted him some wet land on the bank of the river (Yagachi) in their village. (The details of the boundaries of the land given cannot be clearly made out on account of lacunæ). A stone with the effigy of Vāmana carved thereon was set up behind the god Vāsudēva recording the above grant of land made free of taxes by the *mahājanas*. The signature of the *mahājanas* was set up at the end of the grant as Śri Vāsudēvaru.

The usual stanza which threatens one with birth as a worm in ordure for 60,000 years if he confiscate gifts made by himself or others is given at the end of the record.

No king is named in the record. The date is given as Vyaya sam. Vaiś. ū 1. From the mention of Timmaṇa-dāṇayaka and the nature of the characters it is possible to infer that Vyaya here corresponds to 1466 A. D. and the date given is equivalent to April 15, 1466.

6.

On a slab in the pavement of the navaranga in the same Yōgānarasiṁha temple at Gorūr.

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಯೋಗಾನರಸಿಂಹದೇವಾಲಯದ ನವರಂಗದ ಹಾಸುಗ್ರಾನ ಮೇರೆ.

ತ್ವಾಜ 3' × 1'.

1. ನಾರಸಿಗೆ ಹೋಯಿಂಮಾನಸೇದೆ	3. ಪರಸಂಕಾಯಸಮಾ:
2.	

Note.

This records the salutations of some devotees to the god Narasiṁha (called Narasa). One of the devotees is named Holeyamma. The characters belong to the 18th century A.D.

ARKALGUD TALUK.

At the village Basavāpāṭṇa in the Hobli of Basavāpāṭṇa, on a slab near the lamp-pillar of the Shāḍbhāva-rahiteśvara temple.

Kannada language and characters.

ಅರಹಲಗೊಡು ತಾಲ್ಲೂಕು ಬನವಾಸ್ತುಳಾದ ಹೇಳಬಳ ಕನಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಪಡ್ಡಾ ಪರಹಕ್ಕೆತ್ತರ ದೇವಾಲಯದ ಬಳಿ ಇರುವ ದೀಪಸ್ತಂಭದ ಕಲ್ಲುಗೋಡೆಯ ತಪ್ಪಿಡಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

1. ಸ್ವಸ್ತಾಲಾರಾದಿ : ಮಾಡಯ್ಯ ಈಕೋಡಿ	5. ಕಾಯ್ಯಾದಂ ಕವರಿಯ [ಕೇಂದ್ರ]
2. ದತ್ತುವಾಸ್ತವಂಕೆಂತ್ಯ ವಣ್ಣಯ್ಯ ಮೂ	6. ಪಾಜ ॥
3. ಕಯ್ಯನುಂ ಮಾಡಿದ್ದಿ ತಕ್ಕಾಮ	7. ಮಂಗಳಮಾಹಾ
4. ದತ್ತುವಾಸ್ತವಂ ಕೊಳ್ಳುದು ಮುಂದ್ರ [ತ್ತು]	

Note.

The meaning of this record incised in characters of the 10th century A. D. cannot be clearly made out. It seems to record the grant of *bittuvatṭa* by two persons Alurādi (?) Māchayya and Ponnayya Mūkayya. The first is said to have granted *bittuvatṭa* in the village (?) Kogādi. The second is said to have granted 30 (units of land) as *bittuvatṭa*. He who violates this is threatened with the sin of killing cows. *Bittuvatṭa* seems to mean the grant of some land or a portion of the income of the lands given to a person for some work of public utility made by him.

At the village Rāmanāthapur in the same hobli, inscriptions on rocks leading to the Gōgarbha from near the Agastyeśvara temple.

ಅದೇ ಹೇಳಬಳ ರಾಮನಾಥಪುರದ ಅಗಸ್ತ್ಯೇತ್ತರ ದೇವಾಲಯದಿಂದ ಗೋಗರ್ಭಕ್ಕೆ ಕೋರ್ಸುವ ದಾರಿಯಲ್ಲಿ ನರ್ಡು ಬಂದೆಗಳ ಮೇರೆ ಕೆತ್ತಿರುವುದು.

I. ನಾಗರಾಜ್ಞರ : ಮರಾಡೆಧಾಮೆ.	II. ನಾಗರಾಜ್ಞರ : ಮರಾಡೆಧಾಮೆ.
1. ಸದಾಂವನಾಂಪಾಜೀ	1. ಪ್ರೇಕಾದೇಶ ಕುಷ
2. ಕಣ್ಣೇ ಗಾಂಧೀರ್	
III. ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಧಾಮೆ.	IV. ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಧಾಮೆ.
1. ಶ್ರೀ ಗಾಯತ್ರಿಯ ಸರೆಯಲ	1. ಮಂ ಶಂ ಶ್ರೀರಾಮ
2. ಪ್ರೇಣಂದು ಗಾಯತ್ರಿಯ ಮಾಡಿದ್ದ	2. ಶಂಖ
3. ಹನ್ನೆರಂತ ಸಾವರ ಗಾಯತ್ರಿ	3. ಮಹಿಳೆ
1. ದೈತ್ಯಾಶ್ವನ । ಲಕ್ಷ್ಮಿಜೀಗ್	

V.	ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.		
1.	ಶ್ರೀಮತು ಲಾಕುಜಪೆ ಸಿವಾ	4.	ಶರಣಾಚ
2.	ಸಿಯರಾದ ಕೊಲ್ಲುರ ಮಂಗ	5.	· · ·
3.	ಭಾಂಡಕೆ ಅಮೃನವರ		
VI.	ಮೃದುರ ಕಾಮರಾಜ | ನಂಜಪ್ಪ | ಆದೆಂ | ನಿಂತ್ತು		
VII.	ದಖವಾಯ | ಯಕ್ಕೀರ | ನಿಂತ್ತು ಲಂಗಂಳ		
	ಲಂಗಂಳ | ನಾಗಿಪ | ನಾಗಿಪ್ಪ		
VIII.	1. ಅಂತ್ಯೋದ್ಯುರ ನಂಗ್ತು 2. ಕಾಯಳ		
IX.	1. ಅವವಾನ ಲಂಗಿದ 2. ಸಯನಮುಗ ಏರ 3. ದಾಸಂಳ ಹರಿಷ್ಠಳ	4. · · · · ವಿರುಂ 5. ಕಂಕೀಚೆ	
X.	ಹುತ್ತು ಭರಾಮಾದ್ವರ ಒತ್ತುದ ಕೆಳಗೆ 1. ಕಾನಕದ್ವೀಯುಮುಗ	2. ರಂಗಿದಸ್ತ್ರೀಯು	

Note.

These small epigraphs with the exception of one (No. III) have been engraved at various times to denote the names of devotees who visited the place and paid their obeisance to the God Rāmanātha. The exception is No. III which states that those who repeat Gāyatri even once at the place with devotion will gain the reward of repeating Gāyatri twelve-thousand times. The record ends with obeisance to the God Rāma.

The first epigraph gives the name of Sadāśiva Pyāpāji Paikagā, dēś-kulakarṇi, Gādhol. He was a Mahratta gentleman. The characters seem to belong to about the middle of the 18th century.

The second gives the name of Vodaijā Révā Narasya. He seems to have been a Mahratta. The characters seem to be similar to those of the previous number and of the same date.

Epigraph No. IV is in Kannada characters of the 19th century and contains the names of Donne Sīna and Lakki Jetga.

Epigraph No. V is in Kannada characters of the 17th century A.D. and denotes some person who was a devotee of Mangalāmbikā-ammanavaru of Kollūr seated on the hill Uchāchala?

Epigraph No. VI is important as it contains the name of Maisūra Chāmarāja. The characters seem to belong to the end of the 17th or the beginning of the 18th century. The king Chāmarāja of this record is probably the same as king Chāmarāja Vodeyar VII of Mysore who ruled from 1732 to 1734.

The other names contained in this record are Nanjappa, Ådenṇa and Ningappa who were probably the king's attendants or officers.

Epigraph No. VII gives the names of Daļavāyi Lingaṇṇa, Ikkēri Nāgappa, Siddalingaṇṇa Nāgappa in the 17th century Kannada characters. Daļavāyi Lingaṇṇa known also as Daļavāyi Bannūru Lingaṇṇa was the Commander-in-chief of the Mysore troops under the king Chāmarāja Vodeyar VII. He seems to have conquered Arikuthāra (Chāmarāja-nagar) and besieged Channapaṭṇa. The other names indicate his followers, one of whom Ikkēri Nāgappa seems to have been a native of Ikkēri or Nagar.

The next number VIII contains the names of Aghōrēśvara Ningappa and Tāyaṇa in the characters of the 17th century. Aghōrēśvara is the name of the Śiva temple at Ikkēri and probably Ningappa was a native of Ikkēri.

The next number IX contains the names of Viradāsaṇṇa, son of Lingadāsaya of Ādavāni and Haripalli Virupānna. It is engraved in the Kannada characters of the 17th century. It is interesting to note that among the devotees that visited the temple of Agastyēśvara at Rāmanāthapura were the natives of the distant Ādavāni or Ādoni, in Bellāri District.

The last number X is inscribed below a reliefo figure of the God Paṭṭābhirāma. It contains the name of Rangadāsaiya, son of Kanakadāsaiya in Kannada characters of the 16th century. Kanakadāsa was a famous devotee of Vishṇu and flourished in the early part of the 16th century A.D. It is difficult to say whether the Kanakadāsa of the record is identical with him.

9

BELUR TALUK.

At the town Belur in Belur Hobli, on a slab now set up in the north mantapa in the enclosure of the Chennakēśava temple. (This is said to have been brought from the south-west wall of the Fort at Belur.)

Size 3' x 2'.

Kannada language and characters.

ಬೇಲೂರು ಚನ್ನಕೇಶವ ದೇವನಾಥನಿಂದ ಉತ್ತರಕಾರದ ಸಾಲುಮಂಂಪದ್ಭರಿಸಿರುವ ಕಲ್ಲು.

ಇದು ಹಂಡಿ ಕೋಟಿಯ ಸ್ತೋರುತ್ವಮಾಲೆಯ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದಿತು.

ಪ್ರಮಾಣ 3' x 2'.

1. . . . ಬಂಡಿ ಬಂಡಿ . . .
2. . . . ಸುಖೆಂ ಪ್ರತಾಪರ್ವತಂ ಶ್ರೀ ರಾಜಮಾನಾಥನ . . .
3. . . ಕ್ಷೇತ್ರಪ್ರಮ್ಯ ಮೈಯಂತರದೆಮಾತಾಂತರ . . .
4. . . ಕ್ರಿಸ್ತಮುದ್ರಂ ನಾಳ್ಕುಯಾಗಲು ಕಡುಂದ . . .
5. . ಜಪಾತ್ರೀಂಬ ಮಾನವಭಾಗಿತ್ವಕದೆರ್ಥಿ . . .
6. . . ಜವಮಂಡುಕಾಣದ್ವೇಲಿಸುತ್ತಿಕ್ಕುದೂ ನಿಮಿಷಭಾತ್ರದೊಳ್ಳಿ . . .

7. . ದಾರಿದ್ರ್ಯಕುಂಪಣಿ ತಯರಣಂ ಮಂಸ್ಯಾನಿರಿತಂ ವಿಧ್ಯೇಜ

8. . [ಉತ್ತರ] ಕಾಣ್ಡಿರಿಧಿವಾತ್ತಿರ್ಗಾರಿಧಿಧಿಸಿರದೆಕರಿದೆಜಿಷುಂಗ ಭುಧಿಂವಹಕ

9. . ದೃಷ್ಟಿಂ ಕ್ರಿಧ್ಯೇಜಿಧ್ಯೇಜಿಧ್ಯೇಜಿ ತದ್ವಾಧಿಧ್ಯೇಜಾಗ್ರಿಯಾ ಮೇಣಿಧ್ಯೇಜಿ

10. . ಇಂದು ರುದ್ರಾಧಿಧ್ಯೇಜಿ ಸಾರಾಂಧಿಕಮುತವಹಿಕಾರ್ಯಾನ್ತಿರ್ಭೇಧೇ

11. . ಇತ್ತಾಬಾಗ್ರಿಗ್ರಿತ್ತಂ || ಸೆಲಸಂ ತಿಂಧ್ಯೇನೆಕ್ಕಿಷುಂಪರ್ಭೇಧೇ ರೆದ ಮಂಡ

12. . ಪುಜಾಪ್ರಂಪಾರದಂ ವಾಜಿಸಂಕುರ್ಕೇವಾನಾಸವಂ ಮಂಕಾಸುಧ್ಯಿಂಕಾರ

13. . ಬಂಡುಂ ಧೂಜಾಂ ಕಂಡೂಸಂಂ ಪ್ಲಾನರೆಂಜೆ ತತ್ತ್ವಧುಷಾಸು [ಉತ್ತರ]

14. . ಹೇಳಿರಿಧಿಧ್ಯೇಜಿ ಪ್ರೇಣಿಧ್ಯೇಜಿ ಪ್ರೇಣಿಧ್ಯೇಜಿ ಧೂ

15. . ಮಂಸುಷ್ಯಾಧಿತಾಂರಿರಣದ ಪವದಿ ಜಿಂಧಿರಿರಿಧ್ಯೇಜಿ

16. . ರಂದುಜಾವರಿದೆಜಿಧ್ಯೇಜಿ ಧಿಜಿಧ್ಯೇಜಿ ಮಂಡಿಂ ಕೆಂಜ್ಞಿತ

17. . ಶಿಂಗಾರ್ಜಿಂ || ಆ ಧೂವ್ಲಾಧಿನಗ್ರಿಕಂಧಿವಂಗಿಧಿಸಾನ

18. . ಮಹಿಷುಮಾಕೆಂಜೆ . . ರಂ || ವಾರಿಧಿವೇಷಿತಾಧಿಂಜೆ

19. . ಸಹ್ಯಾದ್ರಿಸರಾಜ್ಯಾಧಿಕಾರಿ ಯಾ ಯಾ ಧ್ಯಾಧಿಧಿಸಂಗಾರ್ಜಿ

20. . ದೆಹ್ಯುಗಾರ್ಜಿಧ್ಯೇಜುಪ್ರೇ || ಎತ್ತಿಸರಾಜ್ಯಾನೆತ್ತಿಪರಾಧ್ಯೇರಿದಿ

21. . . ಮತ್ತುಗಣಂಗಾಂ . . ಧರಾಧ್ಯೇರಿಬ

22. . ಶ್ರೀಯೋ || ಧರಾಧ್ಯೇರಿಧ್ಯೇರಿತಂ ಧ್ಯಾಹಂ ಕಣ್ಣಿಕಂಕರ

23. . ನಾಧ್ಯೇಗೆಂಪ್ರಿಸ್ತಿಮರಿಂದಂ | ಮಾರ್ಜಿಯಾದಪ್ರಿಜ್ಞಿ ಮಕ್ಕೆರ್ತಿ

24. . . ರದಕವಶಿದಾಧಿಂಗೆಂಡಿಪುರಂ ಧಿಂದ್ರಿದ್ರಿ

25. . ಧೃಯಾದಿಂಪುರ್ವಾದಿರಂ || ಸಾಕಣಿಸಿ

26. . ಸಮಾಧ್ಯಾಧ್ಯೇ ತಾಪಾಹವಂ ? ತಾಂದೆಂರೆ ಸಂಗರ ?

27. . ದೇಹಂ || ಒಗಿದ್ವಿಂ ಕಡಿಯಿಂಕಪ್ಪಾತ್ರಿಜ

28. . . ಗಿರಿಂದಾಧ್ಯೇ ಪನೆತ್ರಿಂಂಗಿದೆಂಹೆಂಕ್ರೀ

29. . . ಸೆಂಧಿಂ

Note.

This record is of great interest as it belongs to the reign of Ballâla I, but is full of lacunae on account of the inscription stone having been cut on each side while being put into the fort wall at Bélur. Thus letters are lost both at the beginning and end of each line and the record consists only of the middle portion of an inscription.

As it is, the inscription describes a battle in which Ballâla I, fought with Jagadêva. The first half of the record (up to line 17) gives the exploits of his father Ereyanga who is praised as *râjamândhâta*, whose feet come into contact with the crowns of kings, whose character resembles that of Manu and rishis, who removes the afflictions of the learned and of people who seek protection of life or beg for money. The fire of his valour is compared to the submarine fire which swallows up the ocean waters and the fire issuing from the middle eye of Rudra. His battle on the side of his overlord Tribhuvanamalla Vikramâditya against the Chôlas at Vallûr in which hundreds of elephants, horses and foot-soldiers took part and his conquest of Baleyâ-patâna are next mentioned.

The record next describes the greatness of Ballala I, Ereyanga's son. He (Ballubhūpati) is described as the eldest son of his father (agratanubhavan) and a Manmatha in beauty and in his truthfulness is said to be greater than mountains. It is stated that when he ordered a march for battle no one could stop the march. Ballala-Poysaleśa (Ballala I) is said to have seen his lord (ballala *viz.*, the Chalukya emperor) and at his command won a battle without much effort. Another battle is described at some place ending with *samudra* probably Dōrasamudra. Next is described a bloody conflict with Jagadēva; who this Jagadēva is whether he was a Śāntara king or Āluva king of that name cannot be determined. We have several inscriptions referring to the defeat of Jagadēva at Dōrasamudra by Ballala I and his brothers (E. C. V. Hassan 116, Belur 58, etc.)

No date is given in the record. The characters of the inscription seem to belong to the end of the 11th and beginning of the 12th century.

Vallūr is also referred to as a place conquered by Vishnuvardhana (See E. C. V. Hassan 65 of S' 1071, Belur 16, etc.) The conquest of Baleyapattana by Ereyanga is referred to in Belur 58 of 1117 A. D.

10

At the same northern mantapa in the Chennakēśava temple at Bēlūr, on another slab brought from the northern moat of the fort at Bēlūr.

Size 2'×1'—6".

Kannada language and characters.

ಅದೇ ದೇಲಾರಿನ ಉತ್ತರದಿಕ್ಕಾನ ಕೇಳಿತೆ ಕಂಡರಲ್ಲಿ ಬಿಡ್ಡಿದ್ದ ಮತ್ತೊಂದು ಕಲ್ಲು. ಇದು ಈಗ ತನ್ನ ಕೇರಳವೆ ದೇವನ್ನಾನದ ಉತ್ತರಕಡೆ ನಾಲುಮಂಳಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2'×1'.

ತನ್ನ ದ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಉಂಟ್ರುಹಾ
2. ಪುರಕಾರವ ಕೈಗೆ ನೀತ್ಯಾಗರಾರಂಭಂ ಮೂರ
3. ಉತ್ತಂಧಾಯಿಸಂಘವೀ ಸ್ವತ್ತಿಶ್ರೀಜಯಾಧ್ಯಾತ್ಮಯ
4. ಕಕವರುಷ ಇಂದ್ರ ಸಂದುವತ್ತ್ರೇಷಾನಯಾಶ್ಚರಜಂ
5. ವಕ್ಷ್ಯರಧ ಹಯಾತ್ರ ನು ಗಂ ಗುರುಲು ನೂರಿಯ
6. ಉದಯಾವಾದಪ್ರಾಣಿಗ ಹದಿನಾಲ್ಪುಕ್ಕೆ ಕ
7. ಉಕಂಗ್ನಿರಲ ವೀರಭ್ರಧೇವರು . . .
8. . . . ಪರೇಶಿ
9. ದಾನಾಶ್ರೇಯೋನ್ಮಾಪಾಲನಂ ದಾನಾಶ್ವರ್ಗಾಮಾವಾಶ್ವೀ
10. ಉಪಾಲನಾದಪ್ಪ ತಂಪದಂ ಸ್ವದಕ್ತಾಂಬರದತ್ತಾಂ
11. ವಾ ಯೋಜರೇತ ಮನುಂಧರಾಂ ತಪ್ಪಿಷ್ವರುಕ
12. ನಕ್ಷಾರ್ಜು ಯುಜ್ಞಾಯಂ ಹಾಮುಕೆ ಕ್ರಮಿ । ಈಧಮ್

13. ನಷ್ಟವರು ವಾರಣಾಸಿಯಲ್ಲ ಕರೀರೆಯ ಕೊಂಡ
14. ಪಾಪದಲ ಹೋಕರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
15. ಮೊಂಳ ದ್ವಿರವ ಶ್ರೀ

Note.

This record registers the consecration of the God Virabhadra on Thursday, 10th lunar day of the bright half of Chaitra in the cyclic year Iṣvara corresponding to S' 1819 by some chief (Vaderu.) The time of the consecration is given as 14 ghaṭikas after sun-rise in Kaṭaka-lagna. The date corresponds to Thursday 8th March 1397 A. D.

The stone is broken just at the place where the name of the chief who set up the god is given. So also the name of the village in which Virabhadra was set up is lost. It must have been somewhere near Bēlūr since the slab has been found in the Bēlūr fort.

The usual verse in praise of Śambhu is given at the beginning of the grant and the usual verses beginning with dānapālanayōr-madhye and svadattām giving the rewards or punishments of making or destroying a grant of land occur at the end of the grant and also the usual imprecatory sentence meaning that the violators of the grant will incur the sin of killing cows in Vāraṇāsi.

The name of the writer or engraver of the grant is given as Meyola Bairava.

11

On a vitragal in the fort wall of Bēlūr and now found in the same manṭapa to the north.

Size 2'—4"×1'—8".

Kannada language and characters.

ದೇಲೂರು ಕೋಡ ಕೊಡೆಯ ಗೋಡೆಯಲ್ಲದ್ದ ಏರಗ್ಗು.

(ಅಗ ಈ ಈಲ್ಲು ಶ್ರೀ ಜನ್ಮ ಕೇತವನಾಷ್ಟಿ ದೇವನಾಷ್ಟಿನದ ಕೈಸಾರೆಯಲ್ಲದ.)

ವ್ಯಾಖ 2'-4"×1'-8".

I. ಅಡ್ಯಾಖ್ಯ.

1. ಸಾಧಾರಣಸಂಪೂರ್ಣ ವಾಲ್ಯಂ ಮಾಲ್ಯಂ
2. ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಕೊಳ್ಳಣಿಯ

II. ಅಡ್ಯಾಖ್ಯ.

1. ಉತ್ತರ್ವೀರಿಯಲ್ಲಿ ದೇವರಸರು ರಾಜ್ಯಂ (ಗೆಯ: ನೃತೀ)
2. ದೃಷ್ಟಿ ತುರುಕಾಯಾ ವಾಗಿರಿಲು ಮಾಡಿಯ ಬಂಧು
3. ಹಾಕೆಯ ನಾಯಕನಮಗ ಮಲಗೊಡನು ಕುಂಡ

I. band—

1. Sadhāraṇa-saṃvatsarada Phālguṇa su 14 A
2. śrimatu pratāpa chakravarti Hoisaṇa bu-

II. band—

1. jabala śri Vira Ballāla-dēvarasaru rājyam [geyyutti]
2. rddalli Turukāyāvāgidalu Maḍiya Bampuda
3. Chākeyanāyakana maga Mallagaudanu kudu

Translation.

On Sunday the 14th lunar day of the bright half of Phālguna in the year Sādhāraṇa.

During the reign of the illustrious pratāpa-chakravarti Hoyisaṇa Bhujabala śri vira Ballālaḍēvarasaru, while the Turukas were attacking the country (Turukāyāvāgidalu), Malagauda, son of Maḍiya Bampuda Chākeyanāyaka fought on horse-back (or fought with cavalry.)

Note.

This inscription is incomplete as the viragal recording it is broken below and some lines seem to have been lost.

The characters appear to belong to the end of 13th or beginning of the 14th century A. D.

The importance of the inscription consists in its recording the invasion of the Hoysala country by the Turukas *viz.*, the Mussalman troops belonging to the Sultan of Delhi or his generals.

It is not dated in the Śaka era. But the name of Viraballālaḍēvarasa and the paleography and the reference to Turuka invasion would indicate that the record belongs to the reign of Ballāla III or IV and the cyclic year Sādhāraṇa given corresponds to A. D. 1310. But the week-day however does not agree. Sādhāraṇa sam. Phāl. śu 14 of that year corresponds to 4th March 1311 A. D., a Thursday whether we take the lunar or solar month Phālguna and not Sunday as given in the record. It is difficult to account for the irregularity of the date.

The inscription states that one Mallagauda fought at the time of the Mussalman invasion. The phrase used is *Turukāyāvāgidalu*. Its exact meaning cannot be made out but it may be taken as equivalent to "during the Turuka invasion (of the country.)"

Thus the present record belongs to the series of inscriptions (E. C. V. Hassan 51, Arsikere 31, etc.) which relate to the brave fight which the last Hoysala kings, Ballāla III and Ballāla IV put up against the Mussalman invasions of the Khilji generals of Delhi.

12

On another slab which was originally in the fort wall at Bēlār but is now found in the same manṭapa to the north of the Chennakēśava temple.

Size 2'—6"×1'—3".

Kannada language and characters.

ಅದೇ ಕ್ಷೇತ್ರದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲನ್ನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.
ಈಗ ಇದು ಸೇತುವರ್ವರ ಗುಡಿಯ ನಾಲು ಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ $2' \times 6'' - 1' \times 3''$.

1. . . . ತ . . ರಾಮಂ . .	7. ಪುರುಷ ರತ್ನಮುಕ್ತೇರಾಂಯಾ . .
2. ರಾಧುಕೆಗೆ ಭಾರ್ಯನಂದನೆಗೆ ನಾ . .	8. ದಂಸುದ್ದಿಗಾರಿಪ . .
3. ಮಾತುಪರ್ವತೀವರೆ ರಾಮುರಾ . .	9. . . ರಾಮು . .
4. ನಿಂತುಕ್ಕುದೇವಿಯತಾರ್ಥ . .	10. . . ದರಾಣ . .
5. ಶ್ರೀಯಂ || ಅಶ್ವತಷಣಕ್ಕುಪ್ರಾಣಿ . .	11. ರಿಜ . .
6. ಉಧಾನ್ಯರ ತನಯನಕ್ಕೆಜಂಜ . .	12. ಶ್ರೀ

Note.

This record is full of lacunæ as only a portion of the inscription stone has been preserved. The rest of the stone is lost and each line is incomplete at the end.

Two persons named Nâchaladâvi and Mudegaûda are extolled in the record. The first was probably the mother of the second. She is said to have been the daughter of Bhadra and very wealthy. Mudegaûda is described as bright like Karna and a jewel of a man and a *kalpa-vriksha* to dependants.

The characters seem to belong to the 13th century A. D.

13

At the foot of the Vishnu image in the same *sdâlumântapa* in the Chennakâshava temple at Bélûr. (This image was originally standing at the entrance of the upparige in the east side of the main shrine of Chennakâshava.)

Kannada language and characters

ಅದೇ ಕ್ಷೇತ್ರದಲ್ಲಿರುವ ವಿಷ್ಣುವರ್ವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಕೆತ್ತಿರುವುದು. (ಈ ವಿಗ್ರಹವು ಪೂರ್ವದಲ್ಲಿ ಸುಜ್ವರಿಗೆಯ ಬಾಗಿಲ ಒಳ ಇರ್ದಿತೆಂದು ತಿಳಿದು ಬಂದಿದೆ.)

1. ಲಕಪಾ ಬಾಹಾಕಾ | 2. ತಾಮ್ಮಾ

Note.

This gives the names of two devotees of the God Vishnu who had their names inscribed at the foot of the image, Lakapa and Tammaña. The characters belong to 15th century A. D.

14

At the same town Bélûr, in the Chennakâshava temple, an inscription on the north-east cross beam in the old Vâhana-mântapa.

Size $2' - 6'' \times 2''$.

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಶ್ರೀಕೃಷ್ಣಕ್ರಿಂತವನ್ನಾಗಿ ದೇವನ್ನಾಗಿ ನದಿ ಹರೀಯ ವಾಹನ ಮಂಂಪದ ಈಕಾನ್ಯಾದಿಕ್ಕಾನ ಕಲ್ಲು
ಹರೀಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2'-6" x 2'.

ಮುರಿಂಜಿ ವಾಹಿಯ ಪರೀಕ್ಷೆ ಕಡು ತಂನ್ಯಾತಂಗಿಯ ಕೊಡ

Note.

This short record is in characters of the 12th century A. D. It is stated therein that Mailōja's (son) Mācheya engraved the slab. The meaning of the rest of the inscription is not clear. It might be interpreted as Mācheya recovering his younger sister (*tanna-tangeya konda*) on engraving the slab. If this meaning be accepted, we have to infer that his younger sister had been left as a surety with the authorities who supervised the construction and ornamentation of the pavilion in which the record is engraved and that Mailōja after completing the engraving work entrusted to him recovered her. It is also possible that his younger sister was under some sort of bondage and that by the funds he obtained from the carving and setting up of the pillar he set her free of bondage or slavery. But the usual meaning of *konda* is took or acquired and not recovered or released.

15

In the same Channakēśava temple at Bēlūr, writing on the basement
to the west of the southern flight of steps in the main temple.

Size 1' x 2".

ಅದೇ ದೇವನ್ನಾಗಿ ನದಿ ದಕ್ಷಿಣದ ಕಡೆ ಜಗಲಿಯ ಮೊಳ್ಳೆಲುಗಳ ಪಕ್ಕಾಮ ಬಳಗಿನ
ತಳಾಭಾರಿಯ ಕಲ್ಲನಲ್ಲಿ ಕೆತ್ತಿರುವುದು

ಪ್ರಮಾಣ 1' x 2".

ಮತ್ತಣನ ಕಲ್ಲು

Note.

This short record which seems to belong to 12th century A. D. from its paleography merely states that it is Machana's stone or that the stone work in that portion was done by Machana. Machana here is probably the same as Mācheya of the previous record.

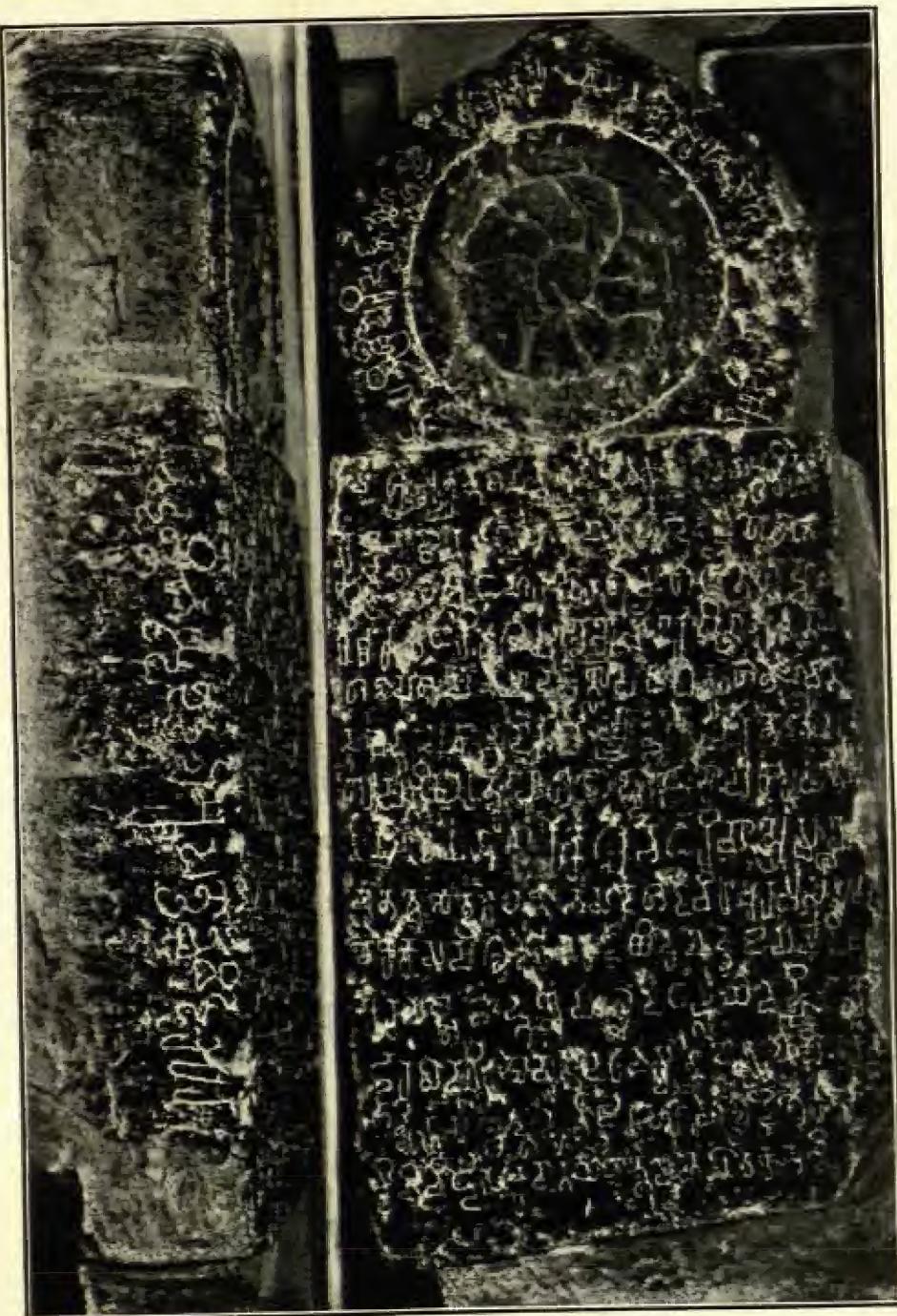
16

At the village Halmidi, in the same hobli of Bēlūr, on a slab near the Virabhadra temple (The inscription slab is now in the office museum of the Archaeological office, Mysore). [Plate [XXII.]

Size 4' x 1'.

Old Kannada language and characters.

HALMIDI STONE INSCRIPTION OF THE KADAMBA KING KAKUSTHA.



(No. 16—p. 72.)

1880-1881

THE GREAT CHINESE REVOLUTION AND THE HONG KONG INCIDENT

1881

THE GREAT CHINESE REVOLUTION

ಅದೇ ದೇಲೂರು ಹೋಬಳಿ ಕಲ್ಪುಡಿ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರ ದೇವನ್ನಾನದ ಮುಂದೆ ನಟ್ಟಿದ್ದ ಕಲ್ಲು
(ಇದು ಈಗ ಮೈಸೂರಿನಲ್ಲಿ ಶಾಸನದ ಇರಾಬಯ ಮೂರ್ಚಿಯಲ್ಲಿನಲ್ಲಿದೆ).

ಪ್ರಮಾಣ ೨'—೬" x ೧'. ಕಣಗನ್ನಡಕ್ಕರ

- ಇಯಂ ಶ್ರೀ ಪರಿಷ್ವಾಃ ಶಾಂತಿಃ [ಮ್ಯಾನತಿ] ರಮ್ಯತಃ ದಾನವಾಕ್ಷಣ್ಯಾಯಂಗಾನಾಗ್ನಿಃ [ಇಂತಾನಾನ್ಯಃ]
ಸುವರ್ತಣಿ
- ನಮಃ ಶ್ರೀಮತಿಂದಂಬಂದಾರ್ಥಾಗಂಧಂನ್ನಿಲಂಧೀರ [ನಾ] ಆರಿತ
- ಕಾಷ್ಟಾಂಭಂಧಿಂದಾರಿದಾವಿಂಧಿನಾಂ ಮೃಗೀಶನಾ
- ಗೀನಾಂಧಿಂದಿಂಧಿರಂ ಶಾಂತಿಃ ಶ್ರೀಮತಿಂದಾಗಾಕ್ಷಯಃ
- ರಷ್ಯಾರಾಬಿಂಧಂಕುರಾಮಂಭವ್ಯಾಮೂರಾರಾಧಿನಾಂಧಂ
- ಗೀಣಾಂಧಂಕುರಾಂಧಂಭಂತಹವನಾ
- ಕವಮ್ [ಇಂಧಂ] ಪತುಪ್ರಧಾನ ಕೌಯಿಂಧಿಂಧಂಭಂತಹಿಂಧಿನಾಂಧಃ
- ಶಾಪಕಯಿಂಧಂ ಜೋಗಿಂಧಿಂಧಂ ಪತಹಂಕುರಾ
- ಸಾಮಂಧಿಯನಾಂಧರಂಧಂಭಂರಿಯಾ ವ್ಯೇಮಾಲಂ
- ಸುತನ್ನಿಂಧಂ ಕಬಂಧಂಧಂರಿದೀಶದಾ ಏರಾಪುರಾಃ ಸಮಂಧಃ
- ರ ಕೇರಯಿಂಧಂ ಪರಂಕಾದೆಂದು ಜೆತ್ತಾಂಧಂ ನಾಂಧಃ
- ಉರಸನ್ನಿಂಧಂ ಬಾಳಿಗ್ಯಾ ಪಲ್ಲಿಉಲಂಧಂಭಂತಹಂಕುರಾ
- ಭಾಂರಾಂಧರಿಕಂಲಂದೆಂದಮ್ಮಂಧಂ ಶ್ಯಾಮಾನಾಂಧಃ
- ಇಷ್ಯಾರಂ ಸಂಧಿಂಧರಾ ವಿಷಾರಸರಂ ಪಲ್ಲಿಗೆ ಕಾಲು
- ಮಿಂದಿಂಧಾರಾ ಅದಾನಂಧಿನ್ನಿಂಧಂ ಮಹಾವಾತಹಂಧಃಂಧಿಸ್ತಿ
- ಇದೇ ಕಲ್ಲನ ಎಂಜ್ಕುದ್ಲು ಬರೆದಿರುತ್ತದೆ.
- ಧ್ಯಾಗ್ರಿಂಗಂದ್ರಂ ಒಂದ್ರೂಪ ಅಪಕೂಸ್ತಿವಿಜ್ಞಾ ರಕರ

Transliteration.

- jayati śri-parishvaṅga Śyārṅga [myānati] r Achyutah dānavākshñōr-yugāntāgnih [śishṭānāntu] Sudarśanah
- namaḥ śrimat-Kadañbapan tyāgasāmpannan Kalabhōra [nā]ari Ka
- kustha-bhaṭṭōranāle Naridāvi [le] nāduḥ Mṛigēśanā-
- gendrābhīṣṭar-Bhbhaṭaharappor śri Mṛigēśa-Nāgāhvaya-
- rīvvarā Baṭari-kulāmala-vyōma-tārādhināthann Alapa-
- gaṇapaśupati mādakshiṇāpatha-bahuśatahavanā-
- havadu [l] paśupradāna-śauryyōdyamabharitō [ndāna] pa-
- śupatiyendu pogale ppoṭṭanapaśupati-
- nāmadhēyanā-sarakk-Ellabhaṭariyā prēmālaya-
- sutange Sēndraka Bañobhayadēśadā virāpurusha-samaksha-
- de Kēkaya-Pallavaraiṇ kādeśidu pettajayanā Vija-
- arasange bālgalchu Palmaḍi üm Mūlivalli üm ko-
- ṭṭār Baṭārikuladon-Alu-Kadamban kaṭdōn mahāpātakan
- irvvarum Salbaṅgadar Vijārasaruüm Palmadige kuru-
- mbidi viṭṭar adān alivonge mahāpātakan svasti
- bhaṭṭarggīgalde oddali a-pattondi viṭṭā rakara

*Translation.***Line 1.**

Victorious is Achyuta who is embraced by Śrī but has the bow Śārṅga bent (ready for use) and who is a fire occurring at the end of the Yugas (cycles of time) to the eyes of the Dānavas (demons) but looks pleasing (is a defensive discus) to good people.

Lines 2-4.

Salutation!—During the reign of king Kakustha, the ruler of the Kadambas, who is devoted to the bestowing of gifts and is the enemy of the Kalabhbhāra, the governors (?) in the Naridāvīle province were Mṛigēśa and Nāga, who were terrible as the lord of beasts (the lion or Śiva) and the lord of elephants (or serpents—Airāvata or Ananta.)

Lines 4-13.

These two, made a grant for military service of Palmaḍi and Mūjivallī to the beloved son of Ella-Bhaṭṭari, Vija-Arasa, who in the presence of the heroic men of the two countries, Sēndraka and Bāṇa, fought the Kēkayas and Pallavas, pierced them and attained victory at the word of the moon to the spotless firmament called Bhaṭṭarikula, named the great Paśupati who is a Paśupati (or Śiva) to the Gaṇas who are the Aṭapas and who is full of heroism and action in giving away (slaying) cows (sacrificial beasts) in many hundreds of sacrifices which are battles in the great Dakṣiṇāpatha (Southern India) and is praised as the Paśupati (or Śiva) in bestowing gifts.

Line 13.

Ālu Kadamba of the Bhaṭṭarikula. He who takes away this grant is guilty of the great sins.

Lines 14-15.

The two and Vija Arasa of Salbanga granted Karumbidi to Palmaḍi. The destroyer of this grant will incur great sin. Be it well.

Line 16.

In the gross produce of this rice land a revenue of one tenth is granted to the learned Brahmins free of taxes.

Note.

Find spot.—About five miles to the north-west of Belūr, at the northern extremity of the Hassan District, two miles west of the Belūr-Chikmagalur road, on the right bank of the water course which develops into a tributary of the Yagachi stands the little village of Halmidi. Its chief temple is a comparatively insignificant modern structure dedicated to Virabhadra. The old mud fort wall of the village has now disappeared. Close to where its west gate stood was discovered five years

ago, buried in the earth, a dwarf stone pillar with some writing on it. The villagers installed it in front of the temple and used to tie cattle to it. Children practised aiming by hitting it with stones and damaged many of the characters. In this position it was discovered by the Archaeological Department who recognised its importance and transferred it to the Archaeological Museum.

The pillar is four feet high, one foot broad and nine inches thick. It has three parts—a foot evidently cut with the intention of inserting

Description.

it in a corresponding hollow in a base slab, a body about eighteen inches high, with two sides well planed and inscribed, and a head ten inches high which is shaped like a horse-shoe arch, with a small projection at the top. In the centre of the head is a circle seven inches in diameter provided with 'S' form spokes. It represents the Sudarśana-chakra of Vishṇu.

The head bears the first line running in a horse-shoe form around the chakra. The face of the body bears 9 lines (2 to 15) and line 16 is written on the right side of the stone running from the top to the bottom. The inscription which is on a variety of soap-stone is in a comparatively good state of preservation except for the fact that the stones thrown by the village boys have damaged the upper lines and caused shallow pits in about a score of places making a correct reading difficult. The total number of lines is 16. Each letter is roughly about 2/3 inches long and half an inch broad.

The following are a few of the records that may be studied along with this inscription.

Connected Records.

1. The Halsi plates of Kākusthavarman Kadamba (Indian Antiquary Vol. VI, P. 23 ff.)
2. The Tālagunda inscription of Sāntivarman (Epigraphia Indica Vol. VIII, P. 24).
3. The Tālagunda inscription of Kākustha Bhaṭṭārī (M. A. R. 1911, P. 83.)
4. The Tālagunda inscription of Prabhāvati and Mṛigēśa (M. A. R. 1911, P. 33).
5. The Chandravallī inscription of Mayūraśarman (M. A. R. 1929, P 50).
6. The Anaji inscription of Nanakkasa Pallava (Ep. Car. Vol. XI, Davangere 161).
7. The Benṇur plates of Vijaya Śiva Krishṇavarma (Ep. Car. Vol. V, Belūr, 245).
8. The Uppahallī inscription of Kongaṇīvarma (Ep. Car. Vol. VI, Chikmagalur, 42).
9. The Basavanapura inscription of Satyavākyā (Ep. Car. Vol. V, Channarayapatna, 251).
10. The Gaddemane Inscription of Śilāditya (M. A. R. 1923, P. 83).

The writing of the inscription at least in the first fifteen lines is in a very late form of the cave alphabet which has not yet fully developed into the early Kannada of the Châlukyan and Ganga inscriptions. It is nearest in form to the Anaji stone

Paleography. inscription of Nanakkasa Pallava, the Vastâre stone inscription and the early Kadamba copper plate grants of which the Halsi plates of Kâkusthavarman may be taken as typical.

A few paleographical characteristics may be noted:—

1. The hooks of *ka*, *ra*, and medial *u* are narrow and the tail lifted up straight to about half the height of the long vertical line. The left arms of *ga* and *śa* have their bottom curved inside and raised into a straight tail, *ja* is written with straight strokes while *ṇa* is formed of curved lines. *Châ*, *va*, and *ma* have yet closed mouths but the dent at the bottom is clearly developed; *ma* is yet upright. The lower end of *ta* etc., shows only a very slight tendency to rise and the mouth is wide open. *na* has its left arm either looped or straight. *pa*, *ba* and *ḥa* are definitely bulged on the left and indented at the bottom. The bottom of *ḥa* is wide open, though the arms are slightly curved. The left end of *ya* is fully looped while the tail of *la* ends on its left side. The loop of *va* has a closed mouth and a bottom dent. The left stroke of *sa* is hooked while *la* has a hook with a curved bottom stroke.

The serif is straight and short but is occasionally slightly arched also. It is thin and there is no clear evidence of either the nail-head or box-head. The medial *ā* is curved and bent slightly down, while *i* is a large prominent overhead loop. The medial *u* is a bottom hook to the left with a straight upright tail but *ra* and *ka* get it in the form of a small curved hook on the left. The medial *ri* is a spiral hook. *e* is a stroke to the left with the end bent down. The anusvâra is a large dot to the right hand top of the serif.

The first line of the inscription contains a Sanskrit verse in the śloka metre.

Language. It is finely composed, clearly exhibiting the accepted traits of the kâvya style well known in the works of Kâlidâsa and other great writers. The author has tried

to show his mastery of ślêsha and contrast. There appears to be a double meaning attached to the words *vyânatî* and *Sudarśana*.

The rest of the inscription, from line 2 to 13 and also lines 14 to 16 is in Kannada of a very early kind. In fact the appearance of Kannada so early as 450 A. D. gives this record a unique importance, since this is the earliest authentic lithic record in that language. As some scholars have doubted whether the language of the 'Oxyrhynchus papyrus' (Mys. Arch. Rep. 1926 p. 11) is Kannada at all and the authenticity of the Tagare plates and other Ganga records is questioned, it may as well be claimed that the Halmidi inscription is the earliest undisputed document till now known in Kannada; and it is more than a century earlier than the Bâdâmi

records of Kirtivarman and Mangalēśa which held that position until very recently. A detailed study of the Halmidi record would thus be an important contribution to the history of the Kannada language.

The language of this inscription is what has been called by B. L. Rice and R. Narasimhachar, Primitive Old Kannada or Pūrvada Haṭagannada. But the term 'Primitive' would be inapplicable to the elegant, expressive and polished language which appears in this record and also in the poetical epitaphs of the Śravaṇabelgaḷu monks. An examination of the Kannada inscriptions belonging to the period previous to Nṛipatunga, suggests the view that while popular Kannada with its large percentage of Dravidian words was used usually for popular records like the viragals in moffusil places, wherever courts, maṭhas and learned men flourished, whether they were orthodox Hindus or Jains, a polished, elegant and correct language was employed with both prose and verse compositions. While the viragals are generally in Kannada and the royal grants are generally in Sanskrit, as exceptions a considerable number of records are found in a mixed language. To this class belongs the present record. It is a grant made by high state officers, assisted by pandits but set up in a village. Its 16 lines contain only about 16 small Kannada words. It is interesting to note that in this class of Kannada even in the middle of the fifth century A. D., purely Sanskrit words and compounds are freely used with Kannada terminations and in the company of Kannada words as in the high class classical works of later times. As examples, the compounds in lines 5 and 7 may be noted. These show that even at this early date, classical Sanskrit literature had already influenced Kannada and given it a classical characteristic. Surely such language could not be called primitive. The name Early Kannada or Pūrvada Kannada may be suggested as being better suited.

As for the Kannada itself of the inscription, with some exceptions it generally conforms to the description of Early Kannada given by R. Narasimhachar in his History of Kannada Language (pages 128 ff) and possesses the following characteristics :

1. The lengthening of the vowel of the conjugational suffixes of the third person—*kalḍon* (line 13), *alīvōn* (line 15). *kottār*, (line 12) *vittār* (line 15).
2. Common change of the vowel "a" into "o"—*appōr* (line 4), *bhariton* (line 7).
3. The use of 'u' for the locative suffix—*nāḍu* (line 3) *dhavadu* (line 7).
4. The lengthening of the vowel in the suffixes of the negative mood, not occurring.
5. The use of 'odu' and 'adu' for the neuter suffixes: not occurring.
6. The use of 'n' for the Bindu—*sutange* (line 10), etc.
7. The lengthening of the vowel as of the accusative suffix; not occurring.
8. The lengthening of 'a' the genitive and adjectival suffix—*bhaṭariyā*.

9. The use of 'ga' or 'ka' as the suffix of the third person of the imperative mood: not occurring.

10. The use of 'v' for 'b'—*vittār* (lines 15 and 16)

11. The use of 'e' for 'i': *eridu* for *iridu* l. 11)

12. The use of double consonants for single ones—*ppotṭaṇa* (line 8), *bhbhāṭaḥa* (line 4), *irvar* (line 5), *irvarum* (line 14).

On the whole two features about the language of the inscription appear to be specially noteworthy:—

(1) A free mixture of classical Sanskrit with Kannada showing that the contact between the two languages must have commenced several centuries earlier and that a classical early Kannada style had already become established. The word like *Pettajayan* (line 11) is formed in imitation of Sanskrit.

(2) Even this mixed language is consistently early Kannada with well developed grammatical forms. Obviously it must have had an earlier literary history.

The orthography of the inscription has nothing peculiar except for the duplication of some consonants. It is free from faults. The

Orthography. exceptions are:—

1. *bhbhāṭaḥa* (line 4), *Vijā-rasa* (line 14).

Other peculiarities are: *myānati* for *vyānati* in line 1; *bhaṭṭoran* for *bhaṭṭāraṇ* in line 3; *baṭari* for *bhaṭāri* in line 5.

Line thirteen contains the name of the person who has signed the major grant. He calls himself *Aju-kadamba* of *Baṭari-kula*.

Authorship. Presumably *Aju-kadamba* indicates a descendant of both the *Alupa* and *Kadamba* dynasties who belonged to the

Baṭari family. Lines five and six show that such a person was *Paśupati*, king of the *Alupas*. Further light is thrown on the identity of that person by the *Talagunda* temple doorway inscription in which is mentioned *Paśupati*, famed for his battles in the 'Dakṣiṇa' or South India. Doubtless he is identical with the *Paśupati* of the *Halmidi* record; R. Narasimhachar thinks that *Kākustha* *Baṭari* is identical with *Paśupati*. But it is more reasonable to infer from the text of the *Talgunda* record and the words "Paśupati nāmādhēya" in the present document that they are different persons (M. A. R. 1911, p. 33). *Baṭari* *Kākustha* of the *Alupa* dynasty appears to be the son of the *Alupa* king *Paśupati* by a *Kadamba* princess *Lakshmi*. Since *Lakshmi*'s son was named *Kākustha* and her husband was the generalissimo of the *Kadamba* forces under *Kākusthavarman* *Kadamba* and the *Tālgunda* pillar inscription describes *Kākustha* as having given his daughters to the *Gupta* and other royal families, it may be presumed that *Paśupati* was a son-in-law of *Kākusthavarman* and that either *Baṭari* *Kākustha* who was a son of *Paśupati* and *Lakshmi* and was probably named after

his grandfather, or some brother of his was the Alu-Kadamba named in the present inscription. The grantee Vija-arasa is described as the beloved son of Ella-Bhaṭari, perhaps a valiant cousin of the family. He appears to have belonged to Aalbanga which may be identical with Savlanga, now a village to the north of Shimoga town. The grant was recommended by Paśupati, king of the Alupas and generalissimo of the Kadambas. The reigning emperor is undoubtedly Kākusthavarma Kadamba, about whom we already know much from the Halsi and Tālgunda records.

The first minor grant appears to have been made immediately after by Vija-arasa co-operating with Mṛigēśa and Nāgendra. The second minor grant (line 16) which is on the right side of the pillar was perhaps inscribed at a later date by Vija-arasa himself since no other author is mentioned.

The main inscription records the grant of two villages Palmaḍi and Mūlivalli to Vija-arasa, son of Ella-Bhaṭari for the highly valiant act of fighting, slaying and defeating the combined armies of the Kēkayas and Pallavas on behalf of the combined forces of the Sēndrakas, Bāṇas and Kadambas in the course of a war made by the Emperor Kākusthavarman.

Geography.

1. *Kalabhōra*.—The name is not clearly visible and the reading of the three middle letters is doubtful. The nearest reading possible is Kalabhōranā which is genitive for the ruler of Kalabhōra which may be identified with Kalabhra a state frequently mentioned in the early Pallava and Ganga inscriptions.

2. *Naridāviḍanddu*.—This appears to be identical with Devalige-nāḍu, a district which included the country around the northern part of the Belūr Taluk. It is called Devalige-Elpattu in Chikmagalur 42 and Devalige vishaya in the Keregālur plates of the Gangas. (M. A. R. 1930, p. 119, also see E. C. V. Belur 58, 71, E. C. VI, Chik. 1, 4, 21, etc.)

3. *Alupa*.—Āja, Alu and Alupa appear to be names of a kingdom comprising the northern portion of the South Canara district and the western portions of the Shimoga and Kadur districts. (*Vide* Saltore: History of the Alupas.)

4. *Dakshināpatha*.—Southern India to the south of the Vindhya.

5. *Sēndraka*.—The Sēndraka vishaya appears to have included the western part of the Shimoga district and portions of North Canara. One of the Halsi records refers to the king Bharuṣakti who was the glory of the family of Sēndrakas. The Chandravallī inscription mentions that they were conquered by Mayūraśarman (M. A. R. 1929, p. 55-56).

6. *Bāṇa*.—The Bāṇas ruled for many centuries over the country east of the Pālār river including Kolar, Anantapur and the neighbouring districts. The

Tālgunda inscription mentions that Mayūraśarman levied tribute from the Brīhad Baṇas.

7. *Kekaya*.—Kekaya was originally a country to the north-east of the Dakhan. Very probably the ruling dynasty had extended its sway further south-east so that their territories extended to the north of those of the Pallavas and to the north-east of the Kadamba Empire. In the absence of definite information about the geographical position of the capital of the kingdom it may be presumed that it was identical with the eastern part of the Nizam's dominions. The Kekaya family is mentioned in M. A. R. 1911, p. 33, the Anaji inscription (Ep. Car. XI, Dg. 161).

8. *Pallava*.—The Pallava power, as is well known, extended to the south-east of the Kadambas.

9. *Palmaḍi*.—A village about seven miles north-north-west of Belur close to the boundary line of the Belur and Chikmagalur Taluks. It is now known as Halmiḍi.

10. *Mulivalli*.—A small village about three miles north-west of Halmiḍi.

As has been explained above, paleographically, this inscription belongs to about the same time as the Halsi plates and the Anaji inscription. It states that Kākusthavarma Kadamba was ruling. The date usually assigned to this ruler is the

Date. second quarter of the 5th century A. D. Since he is described as having performed sacrifices and a Mrigēśa, perhaps, his grandson is named therein as the general, we may fairly assign the inscription to the latter half of Kakustha's reign. Circa 450 A. D. would be an approximate date according to the generally accepted chronology of the Kadambas. There are, however, some scholars who give the Kadambas a date earlier by several generations.

Personages.

1. *Kakusthavarma*.—He was the junior son of Bhagiratha, younger brother of Raghu and father of Śāntivarman, the author of the Tālgunda pillar inscription.

2. *Kalabhōra*.—Kakustha is mentioned as the enemy of the Kalabhōra, whose proper name is not given. Evidently he was the ruler of the Kalabhras.

3. *Mrigēśa*.—He is described in the inscription as a Bhaṭṭaha, which perhaps means a prince or general with a status between that of the emperor and a subordinate king who is a commander-in-chief. The meaning of the last word is not clear. The name Mrigēśa and his high status at the end of Kākusthavarma's reign strongly suggest that he may be identical with Mrigēśavarman Kadamba, son and successor of Śāntivarman. As a prince, he was probably holding the position of a governor or other officer of the state.

4. *Nāgendra*.—Since Nāgendra is mentioned as a Bhaṭṭaha along with Mrigēśa, he was probably another prince or high personage, about whom no other information is available.

5. *Paśupati*.—The name of Pasupati is mentioned also in the inscription on the right jamb of the doorway in the Praṇavēśvara temple at Tālgunda (M. A. R. 1911, p. 33). He appears to have been a king of the Alupas, the husband of Lakshmi, a Kadamba princess very probably one of the many daughters of Kākusthavarman who married rulers of foreign dynasties. Paśupati appears to have had a son by the Kadamba princess named Kākustha-baṭāri named after his maternal grand-father. The attribute *Potṭana* means the proud or the Great (*Vidē Pampa Bhārata*, I, 12).

6. *Vija-Arasa*.—This hero is stated to have been the son of Ella-baṭāri, probably a cousin of Paśupati and a native of Salvanga now a village to the north of Shimoga.

The present inscription is not only highly important for the history of the Kannada language, but it also throws welcome light on an important political event and on contemporary political conditions. Wars appear to

History.

have been frequent between confederacies led by the Pallavas and the Kadambas. In the present record we get information about a war between the Kadambas and their subordinate allies, the Sēndrakas, Bāṇas and Alupas on the one side, and the Kēkayas and Pallavas on the other. The Aṇaji inscription mentions the defeat of Kṛiṣṇavarma Kadamba, probably Mṛigēśa's younger brother, at the hands of Naṇakkasa-Pallava. The present inscription records an earlier battle, in which the Kadambas were victorious. The battle probably took place in the Devalige-vishaya corresponding to the Hassan and Kadur Districts. The name of the Pallava ruler is not mentioned, but since according to the Lokavibhāga (M. A. R. 1909, p. 31) Simhavarman II, Pallava ruled for 22 years from A. D. 436, he was probably the contemporary ruler, who opposed Kākusthavarma. We also learn that Mṛigēśa and Nāgendra were governing Dēvaligenādu. The leader of the Kadamba armies appears to have been Paśupati Bhaṭāri, king of the Alupas and probably son-in-law of Kākusthavarma. The battle was won owing to the valour of Vija-arasa, son of Ella-Bhaṭāri, perhaps a cousin of Paśupati.

An interesting fact which appears in the inscriptions is the importance that appears to have attached to sacrifices. Paśupati and Kākustha are mentioned as taking great interest in the performances of yāgas and in bestowing gifts respectively.

Another point for noting is that the Kadamba family was equally devoted to the worship of Viṣṇu as of Śiva; the invocations of the present record and of the Tālagunda pillar inscription suggest this view.

The existence of a tithe called 'Pattundi' on wet lands, kurumbidi perhaps some kind of concession to shepherds and of the custom of kings making grants to the brave warriors are noteworthy.

At the village Hagare in the hobli of Mâdihalli, on a cross-beam
in the Isvara temple.

Kannada language and characters.

ದೇಲೂರು ತಾಲ್ಲೂಕು ಮಾಡಿಕ್ಕಣ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಕ್ಕರ ದೇವಾಲಯದ ಹೂಲೆಯ ಮೇಲೆ,

1. ತುಸ್ಸಿಮೆಯನ್ನು ಧೂಮಿಗೆ ಹಂಡೆ ಪ್ರಯಾಪರವಾಗಿದ್ದಿಲ್ಲ ಕಟ್ಟಗುತ್ತಿರುಗಿತ್ತುವ ಸಿದ್ಧಾಯ ಪ 4 ಅನ್ನ
ದೇವಾಲ್ಯವ ಮಾಡಿಸದರ್ಕೆ ವಿಳಗೆ ಕೆಲುವ ಕಟ್ಟಿಗುತ್ತಿರುತ್ತಾಯ ಪ . . .
2. ಒಂದಕ್ಕೆ ಕಟ್ಟಿಗುತ್ತಿರುತ್ತಿರು ಯಾಗಿ ಪ್ರತಿ ದೊಚ್ಚೆಕ್ಕೆರ ದೇವರಿಗೆ ಶ್ರೀರಾಮ ಕ್ಷಣಿದೇವರವರು ತತ್ತ್ವ ತಂಮು
ಶ್ರೀರಾಮಕ್ಕೆ ದೇವರ ದೇವರಾನ ಆಳ್ಳಣಿ ಆಗಾಮಿ ಕಾಣಕ ಉಪಕಾರ ಮೊದರಾಗಿದ್ದ ಸಮನ್ವಯ . . .
3. ರಾಮಕ್ಷಣ ದೇವರವರೆ ಕೊಂಡರು ಎಂಮು ದೊಚ್ಚೆಕ್ಕೆರ ದೇವರ ಧೂಮಿಯೊಳಗಳ ದೇವಾಲಯವೆಂದು ಇವ
ಸಾಮ್ಯವನು ದೇತೆವೆಂದು ಆ ಶ್ರೀಮದಾರಾಧಿ ಶ್ರೀರಾಮಕ್ಷಣ ಪ್ರಥಾಗಳ ಮ್ರಕ್ಕೆ . . .
4. ಗಳಿಗೆ ಆ ಶ್ರೀದೊಚ್ಚೆಕ್ಕೆರ ದೇವರ ಸ್ವಾಸ್ಥ ಪಾರಕನಾಯಕರ ಮ್ರಕ್ಕೆ ನಾಗಣ್ಣಂಗಳು ಸ್ವೀಮು ಗುರುಗಳ
ಇಯ ಮಾಡಿ ಗುರುಗಳು ಆ ಸ್ವೀಮು ಗುರುಗಳ ಅನಂತಗುರುಗಳ . . .

ಕಳಿಗನ ಪಠ್ಯ

5. ಓಮ್ಮೆಷರುಂ ತಂದಾರ್ಥಿತ್ವರುಣಿನ್ನ ಬರ ಈ ಮರಿಯಾದೆಯಲು ಉಂಟಬಣ್ಣ ಬರಿಸಿಹ್ಯಾ ಶಿರಾಪತ್ರ ಇಂತಪ್ಪ
ದಕ್ಕಿನಾಕ್ಕಿಗಳು ಶ್ರೀಮದಾರಾಧಿ ಗುರು ರಾಧಿ ಕರ್ತೃದೇವರು ನ . . .
6. ಕ ದೇವರ ಗುಮ್ಮಣಿಂಗಳು ಶ್ರೀಮನ್ನಾಂಜಾನಾಯುಂ ಆರ್ಥಿಯ ಪದುಮಣಿನವರು ಅರ್ಥಯಿತ್ತಿಯ ಮಾಳಿನಿಂಗಳ
ಮಾಗ ಲೋಕಾರ್ಥಿಯ ಸಂದರ್ಭ ಮಾವಂತನ ಲಕ್ಷಣಿಯ ಆರ್ಥಿಯ . . .
7. ಕಳಿ ನಾರಿಸಂಗತೀಯರ ಮಗ ರಜಾಪಣ್ಣೆಯ ಮರೆಯಾಳ ಪಂಡಿತರ ಸಂಗಡೀಯ ಇಂತವರುಭಯಾನಕದಿಂ ಬರದ
ರೇಣುಕ ಅನಂತದೇವ ॥ ದೊಚ್ಚೆಕ್ಕೆರ ॥ ಶ್ರೀದೊಚ್ಚೆಕ್ಕೆನಾಥ . . .

Transliteration.

1. tussimeyanulla bhûmige himde vriipdâvaravagiddalli kattaguttageyâgi
teruva siddhâya pa 4 alli dêvâlyava mâdîsidadakke erige teruva kattu-
guttage siddhâya pa . . .
2. omdakke kattuguttageyâgi prativarsha Bochchêsvaramadêvarige Šri Râma-
krishnâdêvaravaru tettu tamma Šri Râmakrishnâdêvara dêvadâna akshini
âgâni kâñike upahâra modalâgidda samasta a— . . .
3. Râmakrishnâdêvaravare kombaru emma Bochchêsvaramadêvara bhûmiyoñaganya
dêvâlayavemdu ava samyavanu bêdeveremdu a šrimad Árâdhyâ Šri Râma-
krishna-prabhugala makkalu . . .
4. galige a Šri Bochchêsvara-dêvara sthânika pâthaka-nâyakara makkalu
Nâgañnamga lu Sômaguruga l-aliya Mâchaguruga lu a Sômaguruga
Anamtaguruga . . .
5. ti-mûvarum chandrâdityaru lannabara i-mariyâdeyalu odañbañtu barasi
koñta silâpatra imtappudakke sâkshigalu šrimad-râjaguru Rudrašakti-
dêvaru ni . . .

6. ka dēvara Gummaṇnaṅgalu śriman mahāpasāytam Agaleya Padumāṇṇanavaru Araṇiyakereya Mallaṇnaṅgalā maga Lōkajiya Nimbeyamāvāntana Lakkhajīya Araṇiya
7. kaṭe Narasimgaṇīyara maga Raṇapajīya Maleyāla-paṇḍitara Samgaṇīya iṇṭivar ubhayānatadim barada lēkhaka Anāptadēva ॥ Bochchēśvara ॥ śri Bochchēśanātha.

Note.

This record is incomplete as the beam on which it is engraved seems to have been part of a bigger beam which contained the full inscription. It is possible that the inscription was continued on another beam in the temple which housed the first beam and has been lost along with the beam on which it was carved. It seems probable that the present beam was brought from some other temple and set up in the present temple.

The record appears to contain a grant of land belonging to Bochchēśvara temple to a Brahman named Rāmakrishṇa-dēvaru called also Ārādhyā Rāma-krishṇa-prabhu on condition of the annual payment of 4 *haṇas* as quit-rent. The land is said to have been previously covered with jungle (*vṛindivana-vāgīḍḍalli*) and was cleared and brought under cultivation by the donee who is also stated to have set up a temple therein. In consideration of these he is stated to have been granted the land.

The document conveying the grant was executed by Nāgaṇṇa, Sōmaguru's son-in-law (*aliya* which also means sister's son) Māchaguru, Sōmaguru's (son) Anantaguru, who were the sons respectively of the *sthānīka* (trustee), *pāṭhaka* (reciter of the hymns in the religious service) and *nāyaka* (master of the temple) in the Bochchēśvara temple. No right was claimed by the donors from the donee on account of his having erected the new temple within the land belonging to the Bochchēśvara temple.

The signatures of the witnesses to the grant next follow:—Rājaguru (royal preceptor) Rudraśaktidēvaru; Sthānīka Dēvara Gummaṇṇa; *mahāpasāya* Padumāṇṇa of Agale; Lōkajiya, son of Mallaṇṇa of Araṇiyakere; Nimbeya Māvanta's (son) Lakkhajīya; Narasingaṇīya's son Raṇapajīya; Sangajīya, a physician or learned man of Maleyāla country (Maleyāla-paṇḍita).

The writer is named Anantajīya who is said to have composed the document with the approval of the last two donors. The signatures of the above two are given as Bochchēśvara and Śri Bochchēśanātha.

The characters seem to belong to the 13th century A. D. A rājaguru Rudraśaktidēva is referred to in an inscription of 1286 A. D. (E. C. V. Arsikere 8). Ārādhyā Rāmakrishṇaprabhu, the donee is met with in a record of 1299 A. D. (Arsikere 121). See also M. A. R. 1911, P-49.

18

At the same temple of Isvara at Hagare, on a slab in the ceiling
in the navaranga.

Size 3' x 2'.

Kannada language and characters.

ದೇಶಾರು ತಾಲ್ಲೂಕು ಮಾಡಿಕ್ಕು ಕೋಬಳ ಕಗರೆ ಗ್ರಾಮದ ಕ್ಷೇತ್ರ ದೇವಸ್ಥಾನದ
ಮೇರ್ಮಾನಣಿಗೆ ಕಾಸಿರುವ ಎರಗಲ್ಲು.

1. ಸ್ವಾತಂತ್ರ್ಯದಾರರಿಗೆ ಸ್ವಾತಂತ್ರ್ಯದ ಆಧಿಕ್ಯತ್ವ 2. ಸ್ವಾತಂತ್ರ್ಯದ ಆಧಿಕ್ಯತ್ವ ಅಂತರಾಳ 3. ಸ್ವಾತಂತ್ರ್ಯದ ಆಧಿಕ್ಯತ್ವದ ಅಂತರಾಳ	4. ಮಾನ್ಯತೆಯಾಗಿರುವ ಸ್ವಾತಂತ್ರ್ಯ 5. ಸದ್ಗುರುಗಳ ಮಂಗಳ 6. ಮಹಾ
---	--

Note.

This is a viragal stated to have been set up by Balugaya's son Kallagavunda in memory of his younger brother Söyiga. The date is given as Akshaya sam. Āśvija śuddha 2 Sunday. It is not expressed in terms of Śaka era. The characters seem to belong to the close of the 13th century A. D. or the beginning of the 14th century. The date may be taken as equivalent to 28th September 1326 A. D., a Sunday (Ś 1248 A kshaya sam. Āśv.śu 2).

No king is named in the record.

19

At the village Hältore in the same hobli of Mādihalli, on a viragal lying to the north of the village.

Size 5'×2'-6".

ಕೇಲೂರು ತಾಪ್ಪುಕು ಮಾಡಿಕಳ್ಳಿ ಹೊಂಬಿ ಹಾರ್ಲೂರೆ ಗ್ರಾಮದಲ್ಲಿ ರದ್ದಿಕಂಡು ನ್ಯಾಲುವ ಏರಿಗಳ್ಲು.

width 5'×24'.

1 ಸಾರ್ಥಕ ಪತ್ರಿಕೆ

- ಸುಸ್ತಿ ಸಮಸ್ಯೆ ಧರ್ಮಾಶ್ರಯಂ ಶ್ರೀ ತ್ರಿಭುಬನ್‌ಪ್ರಸಾದ್‌ ಮಹಾರಾಜಾರಾಜ ಪರಮಾದ್
- ಕೃಂದ ದ್ವಾರಾ ವ್ಯಾಪಕವಾಗಿರುವ ಯಾದವರ್ಕಾರಾಂಬರಂತಹ ಸಂಪನ್ಮೂಲ
- ಇಲ್ಲಿ ಹೊಡಾಮೆಂದ್ರಿ ಮರಿಜಾರಾಜ ಮಲಪರ್ವತ ಗಂಡ ಗಂಡ ಭೀರುಂಡ
- ಕಂದು ಪ್ರತಿಂದಿಸುತ್ತಾಯಿ ಶಾರದಾರ್ಕಾಂಗಿಲ್ಲಿರ ಗಂಡಗ್ರಿಮಲ್ಲಿದೆ
- ದಂಕರಾಮ ಮಾರಿರಾಟ್ ನಿಮಿಷ್ಯಾ ದೇ ಚೇಳಿರಾಟ್ ಪ್ರಕಾಶ್ ತಾಯ್ಯಾ ರಾಮವ್ ಶ್ರೀ ವೀರಪಾ

೧೮ ಸೆಪ್ಟೆಂಬರ್ ೧೯೪೭

6. ರ ಸಹ್ಯದೇ [ರ] ದು ಹೆಲ್ಲರನು ರ ಮತ್ತು ಇವೆಲ್ಲ ಸುಖನಂತರಾ ಏನೇನೇ [ಎ] ದಿಂ ತುಂಬಿರಾಜ್ಯಂಗಿಯ್ಯ
7. ತು ಮತ್ತು ರಿಂದಿ ಹಾಲುಕೆಂಜ್ಯಮು ಸ್ವರ್ಗಾರವಂ ಪಾಡಿದೆಂದು ರಾಜಾಜ್ಯ ಮತ್ತು ವ
8. ಒ ಮತ್ತಾಪ್ಯನಾಡಿದೆಂದು ಗಾಣಂಡುಗಿಂಬ್ಲರುಂ ಕ್ಯೂಕೆಂಂದು ಮತ್ತಾಪ್ಯನಂಗ

9. ಈ ತಂಡು ಸಂಮುಖಂ ಪೂರ್ವಿಂದಕ್ಕೆನ್ನಿಂದ ಹೋಗಿ ದಾಖಿಯಂ ತಂಡು ಈ
10. ರ್ಮಾದಂ ಸುಖಾಗಿಂದು ಲಾಜೆ ಲಾಕ್ಕೆ ಕೆಣ್ಣು ನೀರೆತುಹುಸಿಕಿಯಂ ಕರೆ

III ಸೆಯ ಅನ್ಯಾಂಕ

11. ದು ಆಕಾರಮಾರ್ಗಾಂಕ ಮಾ ಪೂರ್ವಿಂದಯ ಲಾಗ್ರೆಕೆಯಂದಾರಿ . . .
12. ಕಾಡಿ ಕಾಮರಯ ಮಾ [ಧ್ವಿಫಲ] ದಂತಜಾಗ ಗರೆಸೆಕ ಪ್ರಾಪ್ತನಾದ ಸರವರತ ಇಂತಾ ವಿಕ್ರಿ ಸಂಪ
13. ಶ್ವರದ ಕಾತ್ಕು ಕ ಲು ಕ ಬ್ರಿಹವಾರದಂಡು ಆ ಮಾಕಾಳವಂಗರೆಂಂ ಅನಾಡ ಮಹಾಪ್ರಜ
14. ಗೌಂಡಾಂ ಸಕ ಕೆಣ್ಣು ಕ್ರಮವೆಂಕಿದೆ ಆ ಗೌಂಡಾಗಿಗೆ ಕೆಂಡಿಗಿಣಿ ಹಾ
15. ಲಾಕೆಂಜಿಯ ಕೆಣ್ಣಿಗೆ ಮುಳ್ಳಂಡಿಯ ದಾರಿಯಾಂ ಬಣಗಿಲು ತಂಡು . . . ಧೀಮಾಯು ಆವಂ . . .

Transliteration.

I 1. svasti samasta-bhuvanaśrayam śri-prithvivallabham mahārājādhirāja paramē-

2. śvaram Dvārāvatī-puravarādhiśvaram Yādava-kuṭāmbara-dyumaṇi sarvva-

3. jñā-chūḍāmaṇi Mālerājārāja malaparoluganḍa gaṇḍabhērunḍa

4. kadana-prachanḍan asahāyaśūran ḍkāmpavira giridurggamalla chala-

5. damka-Rāma Magararājya-nirmmūla Chōlarājya-pratishṭhāchāryyaru-
mappa Śri Vira-Nā-

II 6. rasihvadē [va]ru Horanūrapaṭṭapadalū sukha-saṃkathāvinō [da] dim
prithvirājyam-geyyu-

7. ttum irddalli Hālutoṣeyan agrahāravam mādidevemdu rājājñēvaṭṭapa-

8. di mahāprasādaveṇdu gāuḍḍugalellarūpi kaikomdu mahājanamga-

9. ḥam tamdu saṃmukhaṇ mādeṇḍadolladehōge dāliyam tamdu ū-

10. rellavam sūregomdu ude urchche heṇnusere tūrṇsereyam kaṭe-

III 11. du a Hari-Māra-gaṇḍana maga Mārayapērāya ugrateyim dāli....

12. kādi kudureya mā [rbbala] vam tāgi gatalōka prāptanāda Sakavariśa 1152
Vikritisamīva-

13. tsarada Karttika śu 9 Brihavāradamdu a-mahājanamgalum a-nāḍa-mahā-
praje-

14. gaṇḍugalup saha kotta kramavemtemdade a-gaṇḍugalige kodagiyāgi
Hā-

15. lutoṣeya kerege Hulgumḍiya dāriyim baḍagalu kamdu . . . bhūmiyu
āvam.....

Translation.

Be it well. While the illustrious refuge of the whole universe, favourite of the goddess of prosperity and earth, mahārājādhirāja-paramēśvaram, lord of the excellent city of Dvārāvatī, sun to the firmament the Yādava race, crest-jewel of the all-knowing, king over the Male chiefs, champion over Malepas, gaṇḍabhērunḍa, terrible in battle, unassisted warrior, sole hero, *giridurggamalla*, a Rāma in moving battle,

uprooter of the Magara kingdom, establisher of the Chôla kingdom :—śri Vira Narasimha-dévaru was ruling the earth in peace and happiness at Horanûr-pat̄ṭana.

When the king issued an order that he had created Hâlutore, an agrahâra, all the gaṇḍus agreed to it saying “*mahâprasâda*” (great favour) but when they were asked to bring the mahâjanas to his presence (or to hold a meeting of the mahâjanas) they refused and went away. Thereupon (the king ?) led an expedition against the village, plundered it and unloosed the waists (of women). Then Harimâragaudâ’s son Mârayapêraya freed the women and cattle and with great fierceness opposed the expedition, fell upon the cavalry and died. On Thursday 9th lunar day of the bright half of Kârtika in the cyclic year Vikriti, śaka year 1152, the mahâjanas and the great *praje-gaṇḍus* of the *nâd* (district) made a grant as follows :—

A *kodagi* (gift of rent-free land) was given to the said gaṇḍus (those who had fought and died in the defence of Hâltore) of a plot of land of the sowing capacity of one khaṇḍuga situated to the north of the road leading to Hulgundi from the tank at Hâlutore.

Note.

This is a viragal inscription recording the heroism of a warrior named Mâraya Pêraya of the village Hâlutore in defending the cattle and women of his place against molestation by enemies. It is dated S' 1152 Vikriti sam. Kârtika su 9 Thursday corresponding to 17th October 1230 A. D. and belongs to the reign of the Hoysala king Narasimha II.

The exact circumstances which led to the plunder of the village cannot be determined. It is stated that the king issued an order stating that he had made the village Hâltore, an *agrahâra*. To this all the gaudus agreed but when they were asked to give effect to it by summoning the Brahmans to the king’s presence they seem to have refused and an army including cavalry is stated to have been collected and marched against the village (Hâlutore) and this army is stated to have plundered the village, attacked the cattle and women thereof. It is difficult to say what made the gaudus unwilling to carry out the king’s order. Probably they feared that if the grant of the *agrahâra* to Brahmans became effective they would lose their lands and other property in the village. The next question is who directed an attack on the village whether it was the king or some of the recalcitrant gaudus. The context seems to indicate that it was the king’s officers who attacked the village. Anyhow it is stated that some *gaṇḍus* of the village defended it and lost their lives and that grants of land were made for them (to their relations).

The name of the place where the king Nârasimha II was encamped at the time of the record is given as Horanûru. This village cannot be identified.

At the village Mogasāvara in the hobli of Bikkōdu, on a rock near a tank.

Size 5' x 4'.

Kannada language and characters.

ದೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕುಡು ಹೋಬಳಿ ಮೊಗನಾವರ ಗ್ರಾಮದ
ಕೋಣಕಟ್ಟೆಯಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5' x 4'.

1. ಸ್ವಾಸ್ಥ್ಯೋಜಯ
2. ಧ್ಯಾಯ ಕಾರಿವಾಹನಕ
3. ಪರಿಷ ಇರ್ಭನೆ ಸಂದ ವರ್ತ
4. ಮಾನ ಪ್ರಮೇಧಾಕ ಸಂಪತ್ತರದ
5. ಧ್ಯಾಪದ ತು ಇ ಲೋ ಶ್ರೀಮತು
6. ಎಕಪ್ರಸ್ತಾಪನಾಯಕರ ಸಾರಜನಾಯಕ್ತೆ
7. ಯನವರ್ಲಿ ತಾರಿನಾಡ ಸಮಂತ ಗೋಳಿಗಳೂ
8. ಮೊಗನಾವರ ವೀರಗೌಂಡಗೆ ಕೊಂಡ ಕೊಳ್ಳಿ ನಿಂದ ಕುಳಿಬಾಯ
9. ಉ ಪರಹೆ ನಿಗೆ ಕೆಂಡಗಿನ ಉ ಪರಹೆಂದು ತು ಉ ಪರಹೆ ಮೇಲೆ
10. ಸಾಡ ಅಪಂದದಲ ತೆಲುವಿರ ಕರಹರೆ

Note.

This registers the grant of a remission of two varahas out of a land-tax of six varahas for his land to one Viragondā of the village Mogasāvara by the gauḍus of the district Tagare-nād and Era Kṛiṣṇappa Nāyaka's Sūrapa Nāyakaiya. Era Kṛiṣṇappa Nāyaka was the chief of Bēlūr from C. 1524 to 1566 and Sūrapa Nāyaka was probably an officer at first working under him and later under his successors.

The date of the grant is Ś 1492 Pramōdūta sam. Bhā. śu. 3. This corresponds to August 4, 1570 A. D. if the Adhika Bhādrapada month is taken and to September 3, 1570 A. D. if the Nija Bhādrapada month is taken. Probably the latter is the date intended as according to Śāstras and usage it is only the Nija-māsa that is to be reckoned for religious ceremonies.

The record ends with the prayer Hare, Hare (O Hari, O Hari) in praise of the god Vishnu whose devotee the donor probably was.

At the same village Mogasāvara, on a stone pillar at the village entrance.

Size 8' x 1'—6".

Kannada language and characters.

ಅದೇ ಮೊಗನಾವರ ಗ್ರಾಮದ ಅಂಕದ ದಾಸಿಲಲ್ಲಿರುವ ಕಲ್ಲನ್ನಲ್ಲಿ ಬರೆಹಿರುವುದು.

ಪ್ರಮಾಣ $8' \times 1'-6''$.

ಕನ್ನಡಾಂಶ ಮತ್ತು ಅಕ್ಷರ.

1. ಶಿಂಗಳ ಸಂವ	4. ಕೊಡಗಿ ಕಲ್ಲನೆಯು
2. ರದ ಇಷ್ಟ ಸುದ	5. ನಡಂ ಭಾಕರಿ
3. ನ ಯಾ ಸಾಮಂಜಸೆ	

Note.

This records the gift of a rent-free land to a person named Sivapna. A stone recording the gift was also ordered to be set up. The name of the donor is not given nor the reason for making the gift. As regards the date of the grant, the saka year is not stated. Only the cyclic year Pingala, the month Jyeshtha, the bright fortnight and the tithi, the 1st lunar day are given. The characters belong to the 17th century.

22

At the village Initolalu in the hobli of Bikkodu, on a viragal standing near the Siddheshvara temple.

Size $5' \times 2'-6''$.

Kannada language and characters.

ಅದೇ ಬಕ್ಕೊಡು ಹೇಳಬಳಿ ಇಂಟಿತೋರಲು ಗ್ರಾಮದ ಸಿದ್ದೇಶ್ವರ
ದೇವನಾನಿದ ಪಕ್ಕದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $5' \times 2'-6''$

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- ಸ್ತೋತ್ರಸಮಾಧಿಗತ ಪಂಡ ಮಹಾಕಬ್ಯ ಮಹಾ ಮಂದಿರೇಶ್ವರ ದ್ವಾರಾವಿಶೇಷ
- ರವರಾಧಿಇಶ್ವರ ಯಾದವ ಕುಖಾಂಬರ ದ್ವಾರಾ ಮಂದಿರ ಹೇಳಿ
- ಮಂಜ ಮಂದಿರ ಬೇಂಳಿಕಾಂ ಕವಿಜನ ಕಲ್ಪವಿಶ್ವ ಶ್ರೀ ವಿಶ್ವ ಧೀವಾ
- ರಕಂ ಶ್ರೀ ನಾರಸಿಂಹದೇವ ತೃತ್ಯೇರಾಜುಂಗಿಮ್ಮೆತ್ತರಲು ತುಂಬೆಕಂ
- ಚಕ್ರಗೋಪ್ಯಂ ತಂತ್ರವ ಪುರ ಉತ್ತರಿ ಕೊವರಾಲ ಬೆಂಗ್ಲಾ ಚಲ್ಲಾಕ್ಷೇ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- ದ್ವಾರಾವಿಶೇಷ ಕಬಿಯಗ್ಗುಂ ಯಾದು ನಾದುಂ ಸೀರಾತೆಂದುಗ್ಗುಂ (ರ) ರಾಯರಾ
- ಯಾತ್ಕುಪುರಿ ತರೆಯಿಸರಂ ಗಂಗಾವಾಡಿ ಸ್ತುತಿ ಧೀರಂಬಿಂ ಕೊಂಡಂ ಶ್ರೀ
- ವಿಶ್ವ ಧೀವಾಸರಕಂ (ಶ್ರೀ ನಾರಸಿಂಹದೇವ) ಪಾಪ್ಯ ದರಸ ಬಮ್ಮೆಲದೇವಿ ಸ್ತುತಿ
- ಯಾದುಂ (ಸಾರಂಬಿ) ಸಾರಂಬಿ ಹಾಕಾಳಾಡ ಸೇರಿವಾಂಗಂ ವಾ (ಫೇರಿ) ಶಿವಾಂಗಂ ಸು
- ರ ರೋಕ ವಾಪ್ತಿನಾದಿ ಆತ್ಮ ಮಾಗ ಅಷ್ಟಾಗಾಳಾಡ ಯಾತ್ಮಾಳಾಡ
- ಜಾಗಾದು ಇನ್ನ ಇಸಂಕಾಂ ಪರೋತ್ತ ವಿ [ನ್] ಯಂ ಮಾಡಿಸದ ಕಲ್ಪ

Transliteration.

- svasti samadhibigata-pancha-mahâskâbda mahâmândalâeshvara Dvârâvati-pu-
- ravarâdhîshvara Yâdavakuâmbara-dyumañi mânâlîka-chûda-

3. maṇī maṇḍalika-bēṇṭekāra kavijana-kalpa-vriksha śri Vishṇubhūpā-
4. ḥakampīśri Nārasingadēva prithvirājyaṁ geyyuttirālū Tuṇḍēśam
5. Chakragoṭṭam Tālavanapura Uchchangi Kovalāla Belvala Vallūrkkala-
- II 6. rbbesuva Hādiyagattā Bayalunāḍum Nilāṭaladurggapī (ra) Rāyarā-
7. yāṭmapuri? Tereyūram Gangavādi-sthalama bhrābhaṇḍadim kōṇḍam śri-
8. Vishṇubhūpālakamī śri Nārasimgadēvana paṭṭadarasi Bammaladēvi svarg-
9. gasteyādaļu? Sirivalala Chāka-gāudā jōṭavāligam vā (vē?) vēṭavāligam su-
10. ra-lōkaprāptanāda? Atana maga Annagāudā Āyita-gāudā
11. Chāgi-gāudānu inti inibharum parōksha-vi [na] yam mādiśida kallu.

Translation.

Be it well. The obtainer of the five great sounds, mahāmaṇḍaleśvara, lord of the excellent city of Dvārāvati, a sun to the firmament the Yādava race, crest-jewel of mandalikas, hunter of mandalikas, a kalpa tree to poets (was) the illustrious king Vishṇu.

While the illustrious Nārasingadēva was ruling the earth:—King Vishṇu conquered by the knitting of his eye-brows, Tuṇḍēśa, Chakragoṭṭa, Tālavanapura, Uchchangi, Kovalāla, Belvala, Vallūr, Kauchi? the great Hādiyagattā, Bayalnāḍ, Nilāṭhaladurga, Rāyarāyāṭmapuri, Tereyūr and Gangavādi-sthala.

The anointed queen of Nārasingadēva, Bammaladēvi attained svarga (died). Chākagāudā of Sirivalal, attained the region of gods for his gratitude for maintaining him (jōṭavāli) and on account of his vow (vēṭavāli). His sons Annagāudā, Āyitagāudā and Chāgigāudā—all these three set up the stone in memory of the departed.

Note.

This record gives an instance of a peculiar custom current in the times of the Hoysala kings among warriors who were attached to the king or queen of giving up their lives by some form of suicide on the death of their royal master or mistress. Thus Kuvara Lakshma is stated to have been the general and minister of Ballāla II and committed suicide to fulfil some vow for his master (Belur 112).

The present record is not dated and belongs to the reign of Narasimha I (1141-1173 A.D.) son of Vishṇuvardhana, the Hoysala king. A warrior named Chākagāudā is herein stated to have given up his life on the death of Bammaladēvi, senior queen of Narasimha I. The reason given for this self-sacrifice is stated to be that he was maintained by the royal family and that he had taken a vow to that effect. The manner of his death is not given here. The words jōṭavāli and vēṭavāli are met with in M. A. R. 1931, P 211 and S. I. I. VII P. 181.

ಅದೇ ಇಂಂತೋರಲು ಗ್ರಾಮದ ಪಟ್ಟೆ ಸದ್ಗೌಡನ ಗಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.
ಕನ್ನಡಾಂಶ ಮತ್ತು ಅಕ್ಷರ.

1. ಮನ್ಮಥ ಸಂವತ್ಸರದ ಮಾತ್ರಾ ಬ್ಲಾ ಲ
2. ಶ್ರೀಮತು ನುಗ್ಗೆಹಳಿಯ ವೀರರಾಜ ವಡೆ
3. ರ ಮಕ್ಕಳು ಉಕ್ಕೆರರಾಜಯನವರು ನ
4. ಮನ್ಮಥ ಪ್ರಾಕರಣ್ಯನವರು ಲಂ
5. ಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ಕೊಳಿಯ ಗಾ
6. ಮ ದೊಡಯಾಚ್ಯಾಯನು ಯೈಕಲಮಾಡಿದ್ದಾ ।

Transliteration.

1. Manmatha-samvatsarada Mâgha ba 7 lu
2. śrimatu Nuggehaliya Virarâja-vade-
3. ra makkaļu Chikavira-râjayanavaru na-
4. mage Krushnappa-nâkayayyanavaru um-
5. baliyâgi pâlisida Toļalu grâ-
6. ma Dodayajiyanu yi kala mâdida!

Translation.

On the 7th lunar day of the dark half of Mâgha in the year Manmatha, the illustrious Chikavirarâjaya, son of Virarâja Vađeyar of Nuggehalli:—we have been favoured with the grant of the village Toļalu as *umbaļi* by Krushnappa Nâyaka. Dodayajiya engraved this stone.

Note.

This records the gift of the village Tolalu (same as Inṭitolalu) as *umbaļi* to the chief of Nuggehalli named Chikavirarâjaya, son of Virarâja Vađeyar by Krishnappa Nayaka. The donor was apparently the chief of Bêlûr so named. The record is said to have been engraved by Dodayajiya.

The date is not given in terms of any era. The only details given are Manmatha sam. Mâgha ba. 7. The characters seem to belong to the end of the 16th or the beginning of the 17th century A.D. It is probable that Manmatha here might correspond to A.D. 1595 (the time of Krishnappa Nayaka II C. 1588-1625) and the whole date might be equivalent to 10th February 1596 A.D.

Nuggihalli is a village in Channarâyapataṇa Taluk, Hassan District, and its chiefs were apparently subordinate to the Bêlûr chiefs.

No imprecation is found at the end of the grant.

At the village Chandâpura in the hobli of Arehalli, on a slab set up in the estate of Nâgappaśetti.

Size 5' x 1'—6".

Kannada language and characters.

ಹೇಳಿಗೆ ತಾಳ್ಳೂಕು ಅರೆಕ್ಕೆ ಹೇಳಿದ ಚಂದ್ರಾಷ್ಟರದ ಗ್ರಾಮದ ನಾಗೆಪ್ಪತೆಷ್ಠಿರ ತೋಧರಲ್ಲಿ ಕರೆಯ ಬಳಿಗುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'×1'-6"

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಯ	23. ಲಾರ ಮಲ್ಲಾನಾಥದೇವರು ಸದಾಚಾ
2. ಶಕ ಪರುಷ ಗಾರಾನೆಯ ವಿ	24. ರಂಗಂಧರವೈ ಕೊಡುತ್ತೆ ವ್ಯಾಂಡೆಯ
3. ಕಾರಿ ನಂವಶ್ವರದ ಪ್ರಾಣಿ ಶ್ರೀ ಗುರ	25. ರಂಗೆ ಆ ನಾಗಂಜ್ಞ ವ್ಯಾಂಡೆಯರು ದಾನ
4. ವಾರಧ್ನಿ ಸ್ವಸ್ತಿಶ್ರೀ ಮನ್ಯ ಕಾಮಂ	26. ಧಾರಾ ಪ್ರಾಷ್ಟ್ರಕಂಪಾಡಿ ಆ ಹಂತ್ರ
5. ದೀಕ್ಷಾರಂ ಅರಾಯ ವಿಧಾದ ಧಾನೆ	27. ತಾರಂಬಂ ಸ್ವಾರ್ಥಾಂನ್ಯ ನಂಬ
6. ಗೆ ತಪ್ಪಿವ ರಾಣಿರ ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕ	28. ಒತಾಗಿ ಕೊಂಡ ಹೆಂಡಿಪ್ಪರಪನ್ನಿ ಮು
7. ಒಂಜ ವ್ಯಾಂಡೆಯರು ತಂಮ ಧುಷಬ	29. ಒದೆ ಅರಾರು ಅರಸುಗೆರು ಯಿಥ
8. ಲದಿ ವ್ಯಾರಿರಾಮುರಂ ಗೆಲ್ಲು ಕೊಂಡು	30. ಮೃದ ವಾಲಸುವಂತಾಗಿ ಕೊಳ್ಳುತ್ತರ
9. ಹೆಯುನಜ ರಾಜ್ಯದ ಹರಿಹ	31. ಮನು ಎಲ್ಲರೂ ಪಾಲ್ನ ನಡೆನು
10. ರ ಪ್ರಾಣದ ನೆರೆವೀಡಿನಲ್ಲಿ ಮುಖಸಂ	32. ಉದು ಸ್ವದತ್ತಂ ಪರಿಪತ್ತಂ
11. ಕಥಾ ವನೇಷಿದಿಂ ಸ್ವಿ ರರಾಜ್ಯಂ	33. ವಾ ಯೇ ಶರೀತ ವಸುಂಧ
12. ಗೆಯುತಪ್ಪ ತತ್ವಾದ ವದ್ದೀರಷ್ಟೇ	34. ರಾ ಪ್ರಾಷ್ಟ್ರವರುಷ ಸಹಸ್ರಾಣಿ
13. ವಿಶ್ರೇಮತು ಬಂತಕಾಳ ರಾ	35. ವಿಭ್ರಾಯಾರ್ಥದೆಯಲ ಶ್ರಮಿ
14. ಯರಗಂಡ ಕಪ್ಪದ ನಾಗಂಜ್ಞವ್ಯಾಂಡೆಯರು	36. ಯೇಮಯಾರ್ಥದೆಯಲ ಶ್ರಮಿ
15. ತಮುಗೆ ಉಂಬಳ ಆಗರಾಗಿ ಶ್ರೀ ವೀ	37. ರದ ಮುಂದೆ ಕಲ್ಲಾಪಿನುವರ
16. ರ ಯಕಂಜ ವ್ಯಾಂಡೆಯರು ಕೊಳ್ಳು ಹೊಯಿ	38. ರಂಗೆ ನಾಗಂಜ್ಞ ವ್ಯಾಂಡೆಯರು ಆ
17. ಸಜ ನಾಯವಂತದಲ ತಗರೆ ನಾಯೋ	39. ಪುರಾಣದ ಧರ್ತ ರಂಗೆ ಕೊಣ ಜ
18. ರಾಜ ತೇರಮನಸ್ಕಾಗೆ ಕುಶಪ್ರಮಾಂ	40. ತೃಪಾನ ಆ ನಾಗಂಜ್ಞ
19. ಈ ಒಂದು ಮಣವನು ಕುಶವಡಿದು ನ	41. ವ್ಯಾಂಡೆಯರ ವ್ಯಾಪ್ತಿ
20. ವ್ಯಾರ್ಥಮಾಂನ್ಯವಾಗಿಮಾಡಿ ತಂಮ ವ್ಯಾಂಡ	42. ಶ್ರೀ ವೀರಾಂತರಾಜ್
21. ಮುಷ್ಯದ ಹಂಡಪ್ರೋಡೆಯರ ಕ	43. ವ್ಯಾಂಡೆಯರು
22. ಸರಲ ತೆಂಡಪ್ಪರ ವ್ಯಾಂಡುಮಾಡಿ ದೇ	44. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śri jayābhuyada
2. saka varusha 1282 neya Vi-
3. kāri-samvatsarada Pushya su 2 Guru-
4. vāradalli svasti śriman mahā-maṇ-
5. daśeśvaraṇi ari-rāya-vibhāda bhāshe-
6. ge-tappuva-rāyara-gaṇḍa śri Virabukam-
7. ḥa-vodēyaru tamma bhuja-ba-
8. ladi vairi-rāyaram geldukondu
9. Hoyisāṇa-rājyada Hariha-
10. ra-pattāṇada nelevīḍinalli sukha-sam-
11. kathā-vinōdadiṇi sthira-rājyam
12. geyutidalli tat-pāda-padmōpaji-
13. vi śrimatu khantikāra-rā-

14. yaragaṇḍa Teppada Nāgamṇa Vodeyaru
15. tamage umbaṇi ḥagalāgi śrī Vi-
16. rabukamṇa-vodeyaru koṭṭa Hoyi-
17. saṇa-nāḍa vaṇitadali Tagare-nāḍo-
18. ḥagaṇa Chēramanahallige kuṭa-pramāṇ-
19. ḥu ondu haṇavānu kuṭava kaḍidu sa-
20. rvvamāṇnyavāgi mādi tamma voḍa-
21. huṭṭida Chandapa-vodeyara he-
22. sarali Chendapura voḍdu mādi Bē-
23. lūra Mallinātha-dēvaru sadāchā-
24. ri gambhirarappa Koyade-vodeya-
25. rige à Nāgamṇa-vodeyaru dāna-
26. dhārā-pūrvvakāṇi mādi à-chamdra-
27. tārambarāṇi sarvvamāṇya naḍava-
28. ḥtāgi koṭa Chandipuravanū mu-
29. ḥde ḥrāru arasugaṇu yi-dha-
30. mmava pālisuvamītāgi koṭṭa pura-
31. vanu ellarū pālī naḍesu-
32. üdu sva-dattam para-dattaṇi
33. vā yō harēṭa vasuṇḍha-
34. rā shashṭi-varusha-sahasraṇi
35. vishṭāyāṇi jāyate krimi
36. yi maryyādeyali à pu-
37. rada mumde kalla naḍisuvaha-
38. mge Nāgamṇa-vodeyaru à-
39. pura-varggada bhaṭṭarige koṭa pa-
40. tra-sāsana à Nāgamṇa-
41. vodeyara voppa
42. śrī vīra-Bukāṇa-
43. vodeyaru
44. śrī śrī śrī

Translation.

Be it well. On Thursday 2nd lunar day of the bright half of Pushya in the auspicious Śaka year 1282, the cyclic year Vikāri.

Be it well.* While the illustrious mahāmaṇḍalēśvara, conqueror of hostile kings, champion over rulers who break their word, Śrī Vīra Bukaṇa Vodeyar defeated the enemy kings by the prowess of his arms and ruled steadily in peace and comfort at his residence in Hariharapatṭana in the Hoysaṇa kingdom.

A dependant on his lotus feet: the illustrious champion over Khantikāra kings (khantikāra-rāyara-gaṇḍa) Teppada Nāgamṇa Vodeyar granted the village

Chēramanahalli which was situated in Tagare-nād belonging to Hoysaṇa-nād and which had been bestowed on him for maintenance (*umbali*) by the illustrious Vira Bukkaṇṇa Voḍeyar, after fixing the tax of one haṇa? (*kuṭapramāṇu*) and making it free of all imposts and forming a new village out of it called Chendapura in the name of his brother Chandapa Voḍeyar to (the god) Mallināthadēvaru at Bēlūr, to Kōyade Voḍeyar, deep in righteousness, to last for as long as the moon and stars endure and with pouring of water.

The future kings will maintain this dharma (charity). All will continue this *pura* (hamlet).

He who takes away land given by oneself or others will be born as a worm in ordure for sixty thousand years.

This *patra-sāsana* (inscription recording a document containing a gift or sale) was granted by Nāgaṇṇa Voḍeyar to the *bhaktas* (lit. devotees: here Viraśaiva priests) belonging to the *puravarga* (village population) in order that a stone might be set up in front of the village recording a grant to this effect.

The signature of the said Nāgaṇṇa Voḍeyar:—

Sri. Vira Bukkaṇṇa Voḍeyaru. Śri. Śri. Śri.

Note.

This records a grant of a village for the Viraśaiva or Lingayat priests at Bēlūr by Teppada Nāgaṇṇa Voḍeyar during the reign of the Vijayanagar king Vira Bukkaṇṇa Voḍeyar I. The village granted consisted of the lands of the village Chēramanahalli in Tagarenād which belonged to Hoysaṇa-nād. The object of the grant was to perpetuate the name of the donor's brother Chandapa Voḍeyar and the new village was accordingly named as Chandapura.

Who was the donee? We find the names of Mallināthadēvaru of Bēlūr and Kōyade Voḍeyar as the donees. Whether Mallināthadēvaru means a priest or a god at Bēlūr cannot be determined. Probably the latter is meant by Mallināthadēvaru and Kōyade Voḍeyar was the priest of the temple and the grant was made for the services of the god and Kōyade Voḍeyar, its priest, was entrusted with the management and enjoyment of the lands on his performing the necessary services for the god. With him were associated the Bhaktas referred to as donees in line 39.

Nothing is known from inscriptions about a temple at Bēlūr dedicated to the god Mallināthadēvaru.

Hariharapāṭṭaṇa where Bukkaṇṇa Voḍeyar is stated to be camping is probably the same as Harihara in Chitaldrug District situated at the confluence of the Tungabhadrā and Haridrā rivers. It has a temple dedicated to the god Harihara, a combination of the gods Vishṇu and Śiva. As a sacred place it is referred to in several inscriptions (E. C. V. Arsikere 108 of Ś 1177, Hassan 6 of Ś 1437;

E. C. XI Davangere 23 of S 1332, 26 of 1300 A. D., 86 of S 1190, etc.). It is also called Hariharadévapura in a copper plate grant of Bukka II, dated 1352 A.D. (E. C. XI, Davangere 67). It is called Hariharapura in an inscription at Harihar, dated 1280 A.D. (E.C. XI, Davangere 59).

The donor Teppada Nagaṇṇa Vodeyar with the title Khanti-kāra-rāyara-ganda (punisher of kings who talk vainly) was a son and subordinate of the Vijayanagar king Bukka I. (See E. C. IX, Hoskote 93, 113; X, Chikballapur 63; V. Hassan 19.) The date of the grant corresponds to 22nd December 1359 a Sunday taking S 1281 Vikari.

KADUR DISTRICT.

NARASIMHARAJAPURA SUB-TALUK.

At the village Bālehalli in the hobli of Bālehonnur, on a slab standing in the enclosure of the Virabhadra temple.

Size 2' 6" x 1' 6".

ನರಸಂಕರಾಜಪುರ ನದಿ ತಾಲ್ಲೂಕು ದಾರ್ಶಕೋನ್ಮೂರು ಹೋಬಳಿ ದಾರ್ಶಕ್ಕಳಿ ವೀರಭದ್ರ ದೇವನಾಥನದ
ಪ್ರಾಕಾರದಲ್ಲಿ ನಷ್ಟ ಕಲ್ಲು.
ಪ್ರಮಾಣ 2'-6" x 1'-6".

1. ಸ್ವಾತ್ಮಾ ಉದ್ದೇಶಯು ದಯ ತಕ್ಷ ಗರಣಂನೆಯ ಕೇ
2. ಉತ್ಸಂಘತನರದ ಫಾಲ್ಗುನ ಬಂ ಅ ಶ್ರೀಮನ್ಮಾಕಾ ಮಂ
3. ದರ್ಶಿಸ್ತರಂ ಅರಿರಾಯ ಏಫಾಡ ಭಾಸೀಗೆ ತಪ್ಪುವ ರಾಯರ
4. ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕಣೀಂದ್ರೇಯರು ಶ್ರೀರ್ಥಿರಾಜ್ಯಂಗೇಯ್ಯುತ್ತಿ
5. ರ ಅರಗದ ರಾಜ್ಯವನಾಳುವ ಕುಮಾರ ಪರುಷಂಜ
6. ಒಕೆಯಿರ ಮುಕಾಪ್ರಧಾನಿ ಮಾದರಸೆಂದೆಯರು
7. ಪೂರ್ವಿದ [ಫ] ಮ್ಯಾರ್ ನಾತಿಗೆ ನಾಯೋಗೆ ಭಾರತಿಗೆ ವೀರೇ
8. ಸ್ವರ್ದೇವಂಗೆ ಅಮೃತಪರಿಗೆ ಭಾರತಿಗಳಿಲ ವರ
9. ಕ ಗಂಡರ ಇಂ ಕುಳಿವರದಿಮು ನಾಡುಸಂತೆ
10. ಲ ನಗುರವಿ ಒರಗೆ ಧೂಲಿಗೆ ಗಂಡ ॥ ०
11. ವೀರಭದ್ರುಗೆ
12. ಆ ಮಾಡರಸೆಂದೆಯರು ನಾಡುಂಯಿಲು
13. ಬ್ರಾಹ್ಮ
14. ಉರಂತ್ರ ಧ್ಯುರವನು ಅರಿತಿದೆಂದೆ
15. ವಾರಣಾಸಿಯಲು ನಾಯಿರ ಕವಿರೆಯು ಕೇಂದ
16. ವಾಪದಲ ಹೇಳಣು ॥ ಸ್ವದತ್ತಂ ಪ [ರ] ದತ್ತಂ
17. ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾ ಷಟ್ವಿವ
18. ಇರ್ ಸಹಾರ್ಜಿ ಏಷ್ಯಾಯಾಂ ಭಾಯತೇರ್ತಿಮಿ

Transliteration.

1. svasti śri jayādbudaya śakava 1290 neya Ki-
2. laka-samvatsarada Phālguna ba 10 ā śriman mahāman-
3. ḍalēśvaraṁ arirāyavibhāda bhāsege-tappuva-rāyara-
4. gaṇḍa śrīvira-Bukāṇodeyaru prithvirājyaṁ geyyunti-
5. re Āragada rājyavanāluva Kumāra Virupāṇṇa-
6. odeyaru mahā-pradhāni Mādarasa-odeyaru
7. māḍida [dha] rmma Sātalige-nāḍolage Bālehalliya Virē-
8. svara-dēvarige amritapadige Bālehallili vara-
9. ha 101 ra 40 kuṭava kaḍidu Nāḍu-sante-
10. li Siguruvali olaṁe bhūmi ga 101¹⁰
11. Virabhadranige
12. ā Mādarasaodeyaru Nāḍuliyalu
13. Brāhma-
14. nara satra-dharmmavānu Āralipidode
15. Vāraṇāsiyalu sāvira-kavileya konda
16. pāpadali hōharu ॥ sva-dattam pa [ra] dattam
17. vā yō harēti vasuṁḍharā shashṭi-var-
18. sha sahasrāṇi vishṭhāyāṁ jāyatē krimi

Note.

This belongs to the reign of Bukka I (Bukkaṇṇodeyar), king of Vijayanagar. He is given the titles mahāmaṇḍalēśvara and ari-rāya-vibhāda (conqueror of enemy kings). Under him Kumāra Virupāṇṇodeyar is stated to be the ruler of the kingdom of Āraga. This Virupāṇṇodeyar was a son of Bukka I and several inscriptions of his are found in this area (See E. C. VI, Koppa 6 of 1369; Mudgere 52 of 1370; VIII, Tirthahalli 16 of 1377). The kingdom of Āraga included parts of the present Koppa, Mūḍagere, Tirthahalli and Nagar Taluks.

The present record registers a gift of land in the village Bālehalli (the details regarding this land cannot be made out clearly owing to the letters indicating the same being not clear) by Mādarasa-odeyar, *mahāpradhāni* (chief minister) of Virupāṇṇodeyar for the service of food offerings in the temple of Virēśvara (same as Virabhadra) in the village Bālehalli situated in Sātalige-nāḍ district. He is stated to have granted certain taxes (details not clear) in Nāḍu (?) for setting up a free boarding house for Brahmins.

Mādarasa Odeyar of the grant is the same as Mādhava-mantri who ruled from about 1347 to 1391 the kingdoms of Chandragutti, Āraga and Konkan during the reigns of Harihara I, Bukka I and Harihara II. He was a scholar, general and minister. He was a Śaiva Brahman and disciple of the Kālāinukha priest Kriyāśakti (See M. A. R. 1929, p. 171 and Ep. Ind. XXI, p. 18.).

The grant is dated S. 1290 Kilaka sam. Phal. ba. 10 corresponding to Sunday, March 4, A.D. 1369. The record ends with the usual imprecation.

Copper Plate in the possession of the Bâlehonnûr-mâtha at Bâlehalli
in the same Narasimharajpura Sub-Taluk.

Size 12½" × 8½".

Kannada language and characters.

Single plate only with raised edges. The plate belongs to the Mûdigere mâtha, which is a branch of the Bâlehonnûr-mâtha.

ನರಸಂಹರಾಜಪುರ ಸದ್ರ ತಾಲ್ಲೂಕು ಬಾಳಿಕಳ್ಳಿಯ ಮರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ
ಒಂದು ಪಳಗೆ.

ಪ್ರಮಾಣ 12½" × 8½".

- ನಮಸ್ತಂಗ ಶರಶ್ವಂಬಿ ಚಂದ್ರಕಾಮರ ಹಾರವೆ ಕ್ರಿಂತೋರ್ಕೆ
- ಸಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ತಂಧಿಂ ಸ್ವಸ್ತಿಶ್ರೀ
- ಜಯಾಧ್ಯಾತ್ಮ ಶಾಲಾಧಾರನ ತಕ ಪರಾಷ ಇಂದಿನೆ
- ಯ ಸರ್ವಾಜ್ಞತ್ವಂ ಪದ ಮಾಹ ಕು ಅಭ್ಯಂ ಶ್ರೀ ಮಾತ್ರ
- ಜ್ಯಾಸ್ತಾಧ ಶಾಂತಾರ ಸಂಭಂದ್ರಾದ ಕಾರುಧ ಕಾಲದೇ
- ಪಂಗೆ ದೂರಕ್ಕೆ ಸದ್ಯ ಸದ್ಯ ಉಸಂಪ್ರಯನು ರಾಜದಲ್ಲಿ ಕಳ್ಳಿಸಿ
- ಕೆಂಪ್ಯು ವರಕ್ತ ಮಾರದ ಧರ್ಮಕ್ಕೆ ಯಾವ ಮುರಾರಿ ಕೋಣ
- ಕೋರಾಂತು ವಿಶುಧ ವ್ಯಾಧಾಜ್ಯಕ್ಕಿಂತ ಸಿದಾಂತ ಪ್ರಕಾಶಾಬ
- ಕ ನಾಮಾರು ಧಕ್ತಿಪರಾಯಾಂಶಾದ ಕೆಂದ ಸದಾಂಶರಾ
- ಯ ನಾಯಕರ ಪಂಕ್ತಿಧ್ಯಾತ್ಮಾದ ಸದ್ಯಪ್ರಾಯಾಕರ
- ಪ್ರಪಂತ್ರಾ ಕಿವಪ್ರಾಯಕರ ಪಾತ್ರರು ಸೋಮಾಂಶಿಂಧನಾ
- ಯಾಕರ ಧರ್ಮಾಜ್ಯಾಯಾದ ತೆಂನಂಬ್ಯಾ ನಾಯಾವರ
- ಧಕ್ತರು ಬಸವ್ಯಾನಾಯಕರು ಬರಾಕೋಂತ ಧಿಂದಾನಧ
- ಮಾರ್ತಾಂಶದ ಕ್ರಮವೆಂತ್ಯಂದರ ಯಾಮರದ ಧರ್ಮಕೆ ಲಾ
- ತಾರ್ಕಿಕೆಂಬ್ಯಾ ಸಾಂಸ್ಕೃತಿಕೆ ಶಾಸನವಿಲ್ಲ ಶಾಸನವ ಬರಿಸಿಕೊಡೀಕೆಂ
- ದು ಮಂಯಸ್ಯವರು ಕೇಳಿದ್ದರಿಂದ ಶಾತಾರಕೋಣ್ಯ ಸಾಂಸ್ಕೃತಿಕೆಂ
- ಗೆ ಬರಾಕೋಣ್ಯದ ಯಾಮರದ ಧರ್ಮ ಕೆಂಪ್ಯು ಸಾಂಸ್ಕೃತಿಕೆಂ
- ಸದ್ಯಾಮ ಸಂಸ್ಕಾರಾವಾದ ಪರಾಗ ಕೇಳಿಕೊಂಡಾಗುತ್ತ
- ಒಕೆ ಪ್ರಾಕುರ್ದೇಷಿಂದಾಯಾದಂದ ಗ ಉದಿ || ಬಿಂದಿಂದಲ್ಲಿ
- ಗ ಅ || ಮಾರಿಂದ ಮಾರಿಂದ ಗ || ಗ || = ಆಂತ್ರಗ ಒ || ಅ = ವೇ
- ತ್ಯಾನಲ್ಲಿ ಕುಂಡಿದ ಕುಂಡಿತ್ಯಾದ ಗರ್ಭಿಲ್ಲಾ ಯಾಗಾರ್ಮತ್ಯ
- ಕಂಜಿದು ಗ || ಗ || ಉಭಯಂಗ ರ || ಗ || = ನಾಂಸ್ತಾಪಾಲಕೊ
- ಜ ಕ್ಯಾಡಿಂದ ರೇಖೆ ಪ್ರಮಾಜುಂಸ್ತುಗ ಅಭಿ || ಅಕ್ಕೆ ವಿಷರ
- ಹುಟ್ಟುವಾಯಾಂದ ತೊ ಇಂದ್ರಮಾರ ಶಂಂಕ್ರಾತ್ಯ ಗ || ಗ || ಮಾಂಸ

ಕಂಥಾಗ

25. ವಹಿ ಅಕೆ ನಾ|| ಮೈಲಂತಹದಿ ಇಕೆ ನಾ|| ಅಂತ್ಯಗ್ಗ ನಾ|| ನಷ್ಟಾದಿಂ . . ಸ್ತು
26. ಇದ ನಷ್ಟಾದಿಂದ ಮರ ಇಂದ ಗೆ ನಾ|| ಉಧಯಿಂಗ ಅಷಿ|| ಹೇಸ್ತಾ
27. ಗೆ ಆಗಾಮಿಮಾತ್ರಿಕೊಂಬ ಹೆಚ್ಚಿಗೆಯಂದ ನಾ|| ಉಧಯಿಂಗ ಅಂ
28. ಉಧಯಿಂಗ ನಾ|| ನೀತಿನೇಂದು ಪರಾಕರಣ ಯಾಪಣಹಾಗೆ
29. ದೇರ್ಜಯಸ್ವಾಸ್ತಿ ಮಾನ್ಯದ ಯೆತ್ತು ಸಂದೇ ಅಹಿರಳು ಯೆತ್ತು ಸಂಹಾರಿ
30. ವಾರ್ಷಿಕವಾಗಿ ಕೆಲ್ಲೇವಾಗಿ ಯಾಧಿಮಿಗೆನೆಚ್ಚು ಲಂಗಮಾದ್ಯ ಕಲ್ಪನೀಂಗೆ
31. ಶ್ವಾಸಿನಷ್ಟೇವ ಪಲಾಶಾಜಾಂ ಅಕ್ಕೇಣ ಆಗಾಮಿಸಿ ಸಾಧ್ಯಾಂಗೇಂ
32. ಬಿ ಅಷ್ಟಾಂಗಾರ್ಥಿಂದ ನಾಂತ್ರಾಂಗಿಂ ಯಾಧಿಭಾಯಿಲ ನಾಂತ್ರಾರಾಮ
33. ಮುಂತಾಗಿಯೇನು ಅಧಿಕಪರವಾಹಂತೆ ಸಹಾ ಆಸುಮಾಡಿಕೊಂ
34. ದು ಮಾನ್ಯದಯೆತ್ತು ಸಂತೆ ಅ ರಮೇಶಿ ಅಡಕೆ ಮಾಣಸ ಮುಂಬಂತ್ಯಿಕ
35. ವಾಡ ಮುಂತಾದ ಪರಿಸಿನ ಸರಕು ಹೆರಿತ್ವಾಗ್ಗಿ ಹೇರಿಕೊಂಬ ಇಂನು
36. ಅರಿಧರಾಗಿ ಉಪಾಂತಿದಿಷ ಯಾಜ ಯಾಂಸೆ ತುಪ್ಪ ದೇರ್ಜ ದೆಲ್ಲ ಕಾ
37. ಯಾ ಕತ್ತ ಕಾಡು ಮೇಂಬಿ ಜವಣ ಕಬುಸ ಹೆಗೆನೆಲ್ಲವು ಉತ್ತರಕ ಬಿಂದು
38. ರ ಯಾಂಗು ಪೀರಿಗೆ ಮಂಭ್ರ ಸೇರುಣಿ ದೇರುಣಿ ಅರಿಸಿ ತುಂಬ ಮುಂತಾದ ಜನ
39. ಸನು ಹೇರಿಕೊಂದು ವಿಲಿರಮಾಹೇತ್ವಾರ ಪಾರಂಪರ್ಯವಾಗಿ ಅಹಂದಾರ್ಕಸ್ತಾಯಿ
40. ಗಿಂಧಾಗಿ ಸುಖದಿಂ ಮರಧರ್ಮ ಮರಧಸಿಕೊಂಡು ಬಾಹದಂದು ಬರಸಿಕೆಷ್ಟು ದರ್ಮ
41. ಕಾಸನ ಆದಿತ್ಯ ಹೆಂದಾರ್ವಮಾರ್ಯಿನಾರ್ಜು ದ್ಯುಧಿಂ ಮಿರಾಂತ್ಯೇಕುದ್ದು
42. ನ ಯಿಮ್ಮು ಅಹ್ಮೃ ರಾತ್ರಿಕ್ಷ ಉಧೀಕ ಸಂದ್ಯೇಹಿಂ ಮಿರಿಕ್ಷಾ ಚಾನಾತ್ತಿ ಸರಷ್ಟಿಲ್ಲ
43. ತಂ ದಾಪಾಲಸಯೇಮಿಂದ್ರಿ ದಾನಾಂತ್ರೇಯೋನು ಹಾಲನಂ ದಾನಾತ್ಪಗ್ರಿ
44. ಮಾವಾಂತ್ರೇಂ ಪಾಲನಾಂದಿತುಕಂಬದಂ ಸ್ತುದಕ್ತಾಂತಿಗುಣಂ ಪುಣಂಪರದ
45. ಕ್ರಾಸುಪಾಲನಂ ಪರದಕ್ತಾ ಪಕಾರೇಣ ಸ್ತುದತಂ ಸ್ತುಪಂಧಿತೇತ್ತು ಯೆತ್ತುಯೋಗೀ
46. ಶ್ವರ್ಮಿ ಕುರ್ವಾತ್ತು ಸವರಂಗಾರ್ಥಿನಂ ಸಹ್ಯತ್ತು ಪಂಸಂತ್ತ ತತ್ತ್ವಿಂಧಾರ್ನಿ ತವಾರ್
47. ನಿ ಸತತಂ ಗುಹಾ ಪರಸ್ಯಕ್ರಿಣಿನಾಭಿಂತ್ತು ನಾಧಕ್ತಾಯ ರೇಯ್ಯಿಕೆ ದಾ
48. ಸಂತದ್ವಿಮಂಬಂ ವ್ಯೋಕ್ತಂತೇವಲಂ ಮೈಕ್ರಸಾಧನಂ ಶ್ರೀ ಸದಾಶಿ
49. ವ

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 5th lunar day of the bright half of Māgha :—

For the charities of the *virakta-maṭha* built at Kalasa by Bokkasada Siddabasavaiya for Kuruvada Hāladēvaru possessed of pure and righteous Śivāchāra, the illustrious Basappa Nayaka, son of Chennammaji, lawful queen of Somaśekhara Nayaka, and grandson of Śivappa Nayaka and great grandson of Siddappa Nayaka, descended from Kejadi Sadāśivarāya Nayaka, *Edēvamurāri*, *kōṭekōlihala*, establisher of the Viśuddha-vaidikādvaita-siddhānta, and devoted to Śiva and gurus, got executed the following charter of the gift of land :—

As Mariyappa represented that there was no sāsana for the grant of land

made to this matt and that a *śāsana* should be got written for the same, the following has been executed in writing for the grant of land made:—

The village of Konegōdu belonging to the village Samse in Kaṭasa-sime has been granted for the charities of this matt. The income of the said village is 4 gadyāṇas and 1½ haṇas from the old *sidhāya* (fixed revenue), 2 gadyāṇas and ½ haṇa from *birāḍa*, ½ gadyāṇa and 1½ haṇa from *maṭavari*; total 6½ gadyāṇas and 4½ haṇas. Additional special taxes added to the income of the village: 1½ gadyāṇas and 2½ haṇas. The total income of this estate is 8½ gadyāṇas and 1½ haṇas. The old income of Pāla Konekōdu is 2 gadyāṇas and 3½ haṇas. Details for this:—For the produce of 200 trees, 8 haṇas, for 5 *paṭis* of pepper 1½ haṇas, for 3 *paṭis* of cardamoms 1½ haṇas; total 1 gadyāṇa and 1½ haṇas. From *nashṭa* and *sthāṭada-nashṭa*, for 300 trees 1 gadyāṇa and 2½ haṇas; total 2 gadyāṇas and 3½ haṇas. Increase of income due to new additions of land, 2½ haṇas. Total 2 gadyāṇas and 6 haṇas. Grand total 11 gadyāṇas and 2½ haṇas.

In addition to this landed estate, a *mānya* for 2 pack bullocks has been granted as an act of devotion to god Śiva.

As the above grant has been made by us, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them, the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready income and possibilities and also increase the produce of the land by growing new plants and setting up gardens.

You may also carry on the two pack-bullocks which have been exempted from customs duties articles such as rice, paddy, *ragi*, salt, tamarind, pulses, *busa* (chaff on wheat?), oil, ghee, dhall, jaggery, cocoanuts, kāchu, dry cocoanut (copra), cloth, iron, tobacco, dates dry or fresh, asafoetida, cumin seed, fenugreek, onions, garlic, turmeric and ginger but you should not carry on them free of duties packages of heavy articles? (*gadasiṇa-saraku*) such as arecanut, pepper, lace, etc. You may enjoy this grant in the succession of Śaiva priests (*Vira-māhēśvara*) for as long as the moon and sun endure and carry on the charities of your matt. Thus is the dharmia-śāsana written.

The moon, sun, etc., know men's actions.

Between making a new gift and preserving one already made, preserving is better than making a gift. By taking away what another has given, one's own gift is rendered useless. Where a *yōgiśvara* worships Śiva-linga even once, Pārvati and Shaṇmukha, there all sacred waters (*tīrthāni*) dwell always. Whatever is given to a devotee of Śiva is an act of devotion to Śiva and is free from sin and is an essential aid to salvation.

Sri Sadāśiva.

Note.

This registers the grant of a charter making a gift of lands to a Viraśaiva matt at Kaṭasa in Mūḍagere Taluk by the Keḍadi king Basappa Nāyaka I (1697-1714)

son of Chennammâji. This matt is stated in the grant to have been constructed by Bokkasada Siddabasavaiya and some lands were made over to the matt apparently by the Kejadi king but at the time no sâsana had been given. Now a sâsana was granted by the king at the instance of a person named Mariyappa to the priest of the matt named Hâladêvaru of Kurava.

The lands granted were situated in the hamlets Koñegôdu and Pâla Koñegôdu belonging to the village Sainse in Kalasada-sime and brought an annual revenue of 11 varahas, 2 hañas, one hâga and bâle. In addition to the gift of lands the donee was allowed to carry certain articles of merchandise on two bullocks free of customs duties. The usual imprecatory verses and two verses glorifying the reward of making gifts to Šiva and his devotees are found at the end of the grant. The king's signature Šri Sadâšiva concludes the grant.

The date of the grant is given as 5th lunar day of the bright half of Mâgha in the cyclic year Sarvajitu, Šaka year 1630 and is equivalent to January 16, 1708 A. D.

mysore district.

mysore taluk.

27

A sannad of Krishnarâja Odeyar III, dated 1822 A. D. brought by Pandit Nanjundârâdhyâ, Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಡೆಯಲ್ಲ ಪಂಡಿತ ನಂಜುಂಡಾರಾಧ್ಯಾ ಹಾಜರಾದಿದ ನನ್ನದು.

ದೇವ ನಾಗರಾಜುರದ ಹೊರು.

ಕೃಷ್ಣ ರಾಜವರದಯರವರು.

ಹತ್ತುರಾನು ನಂಬತ್ತರದ ಕಾರ್ಕರ ತು ಱಾ ಮಂಗಳವಾದದ್ದು ಶ್ರೀ
ಮತು ॥ ॥ ಮಹಿಳರು ಆಮೀಲ ನಂಜರಾಜ್ಯೇಗೆ ಬರಿಕರುಹ
ದ ಸರೂಪ ಆದಾಗಿ ಮಹಿಳಾರು ತಾರೆನು ದ್ವಾರಾಜುರದ ಮ
ಹದ ಗುರುತಾಂತಪ್ರಸರಿಗೆ ಕಂಟರಾಯ ಹದಿನ್ನೆಡು ಹಣದ ಥಿ
ಮಾಯನ್ನು ಸರ್ವಾಂಗಾನ್ಯವಾಗಿ ನಡುವ ಬಗ್ಗೆ ಅಜ್ಞಣ ಕೂಡ್ಯು ಯಾ
ಧಿತ್ತು ನಾಗುವಳಿ ಧೂಮಿಯಲ್ಲಿ ಬೆಂದು ಧೂಮಿಯಂತ್ಯು ಸರಕಾ
ರದ ವಾರದ ಧೂಮಿಯಲ್ಲಿ ಆಗಲ ಯಾವರು ಮಾಡಿ ಯಾರುವ ಕಂದಾಯವ ಧೂಮಿಯಲ್ಲಿ ಆಗಲ ಯಾದರಲ್ಲಿ ಯಾವರು ಕೇಳಿ
ದ ಬಳಿಯ ಕಂಟರಾಯ ಹದಿನ್ನೆಡು ಹಣದ ಧೂಮಿಯನ್ನು
ಗೆತ್ತು ಮಾಡಿ ಕೆಲಪ್ಪು ಹತ್ತುರಾನು ನಂಬತ್ತರದ ಆರಧ್ಯಾ ವ
ರುಬಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾನಂತರ ಪುಷ್ಟಿಸು ಮಾಡಿ ನರುವಾ
ಧಿಕದ್ದು ಸರ್ವಾಂಗಾನ್ಯವಾಗಿ ನಡುಕೊಂಡು ಬರುವುದು ಯೇ
ಧೂಮಿಗೆ ಲಂಗ ಮುದ್ರೆ ಶಿರಾ ಪ್ರತಿಕ್ಕೆ ಪೂರ್ವಿಕೊಂಡು

ಯೇ ಸಂಸದ ನಕಲು ತಾರೀಕದ ಶರಸ್ವತರದ್ವಾರಕೆ ಬರಿ ಅನ
ಲ ಸಂಸದ ದಾಖಲಾವಾಪುರದ ಮತದ ಗುರುತಾಂತರವ್ಯವರ ಪತ
ಕ ಕೊಡುವಾದು ತಾರಿಕು ಇಡೆ ಮಾತ್ರ ನವಂಬರ ಸ್ವರ್ಗ ಇರಾತನೆ ಯಾವ
ವಿ ವತ್ತ ಪ್ರಸಂಗೆ ಶ್ರೀಯಮುನಾವಿ ಹುಷಾರ್ಯ, ಕಂಬರಾಯ ಕದಿನ್ಯೇಧವರ
ಕಾರಿ ಭಾವೀ ಯಾವಾಗಿ ನಾಡಿ ಕೊಂಡು ಬರ್ಪಾಮು ಶ್ರೀಕೃಷ್ಣ

Note.

This sannad records the gift of lands of the annual revenue of 15 *kañthi* *haṇas* free of taxes made by the Mysore king Krishnarāja Vaḍeyar III to Guruśāntappa, head of the (Viraśaiva) matt at Dyāvalāpura village in Mysore Taluk. It is addressed to the Āmil (Amildar) of Mysore (called in the sannad Mahiśūru-Tālāku) named Nanjarājaiya. The donee was permitted to select dry lands of the annual revenue of 15 haṇas either in the lands cultivated under Government management, or in the lands cultivated by the donee under *kandāyam* basis (i.e., paying a certain rent each year). The grant was to commence from the year Chitrabhānu and in the land was set up a stone marked with linga.

The grant bears the usual Dēvanāgari seal of Krishnarāja Vaḍeyar III and the signature Śrī Krishṇa. It is dated 26th November 1822 A. D., Tuesday 12th lunar day of the bright half of Kārtika in the year Chitrabhānu.

28

In the city of Mysore, in the temple of Śāntisvara-basti, on the brass-plated pedestal of the image of Sarvāhṇa-yaksha and Kūshmāṇḍi—yakshiṇi.

Kannada language and characters.

ಮೈಸೂರು ತಾಂತ್ರಿಕ್ಯರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಸರಾವತ್ಯಾಂತ ಯಾತ್ರಿಣಿಯರ ಏಡಿತದ ಹತ್ತಾರ್ಥ
ತಗೆಡಿನಲ್ಲಿರುವ ತಾವನ.

1. ಮಹಿಂದ್ರ ದೇವಸ್ಥಾನದ ಶ್ರೀ ಸರಾವತ್ಯಾಂತ ಯಾತ್ರಿಣಿರ
2. ಸ್ವಾಮಿಯವರ ಏಡಿತ ಪ್ರಧಾವಿ ದುರ್ಬಾರ ಪದ್ಧತಿಯ
3. ನಮಾಮರ್ತಿನಾಗ್ಯಯವಾಚೆ ॥ ೧ ॥

Note.

This records the gift of the brass covering of the pedestal of the figure of Sarvāhṇa Yaksha in the above temple at Mahisūr (Mysore) by a person named Marināgaiya, son of Danikāra Padmaiya. The characters belong to the 19th century.

29

On a gong in the same Basti.

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಜಾಗತೀಮೇಲಿ.

ಮಾ ॥ ಶ್ರೀ ॥ ಕಾ ॥ ದೇವ ॥ ಸರಸ್ವತಿಯನ ತಂಪ್ಯ । ಪುಷ್ಟಿಯನ ಸೇವ

Note.

This records the gift of the above gong by Puṭṭaiya, younger brother of Śirasaiya, retired shanbhog.

30

On the pedestal of the bronze image of Ananta-tirthankara in the same Basti.
Kannada characters and Sanskrit language.

ಮೃಸೂರು ಸಂತೇಷೇಚೆ ಕಾಂತೇಶ್ವರ ಬಸ್ತು ಯಳ್ಳಿರುವ ಕಂಚನ ಅನಂತಕೀರ್ತಿಕರ ಬಂಬದ ಏತದ್ದೇರೆ.

1. ಶ್ರೀಮತ್ಸೃಪಗೀತ್ಯಾಂತಿಂದ್ರಿಯ ಇನ ಪರಾಂಥೀಂದ್ರಿಲಸಂಘಾದಃ ಕ್ವಾತ್ಸೀಯೋತ್ತಮ ದೇವರಾಜನ್ಯಾಂತಃ ಸಷ್ಟು ಮೃ
2. ಪತ್ರಾಂತರ ಕೆಂಪಮೃಜ್ಞಿಧಾನಾರ್ಥಾವರ್ತಯಾಂತಾಸ್ವಾಗಾರ ಪರಮಾರ್ಪಾದಂಕತ್ವಾನಂತಪ್ರತಂತದಾ
3. ರಂಬಂಮುದ್ಯತಹ್ಯಾಂತಂ ॥ ಅಂಯಧಿಂದ್ರಿಯಾಂತರೇಂದುಪ್ರಮಾತ್ಮೇಸ್ವನಾರ್ಥಕಾಂತಃ ।
4. ಸಂದನೇವಷ್ಟರೇಧಾದ್ಯಾಸಾಸೇ ತುರ್ತುಷ್ಟಮಾತಿಂತಾ ॥ ಅಂತಾ ಅಂಬಂಯಸ್ವಪ್ರತಿಜ್ಞಾಂ ಇಗ್ರಾ
5. ದುರಾಂ ॥ ಕಾರಣಾಪಾಸ ಪುಂಬೀರ್ಕತ್ವದೇವರಾಜನ್ಯಾಂತಃ ॥

Transliteration.

1. śrimat-Kasyapa-gôtrajô Jina-padâmbhôje lasaṁ shaṭpadah kshâtriyôttama-
Dêvarâjanripatiḥ saddharmma-
2. patnyâ saha Kempammanyabbidhanayâ vrata-yujâ svarggâpavargapradam-
kritvâ na-mptavrataṁ tada-
3. rachitavân bimbam mudaitach chhubham ॥ ambudhîndriya-śailêmdû-
pramîtesmin Šakâbdakê ॥
4. Nandané-vatsaré Bhâdramâsâ suklâshṭamî-tithau ॥ Anantanâtha-bimbasya-
pratishthâm jaga-
5. d-utaram kârayâmâsa pûrvôkta-Dêvarâja-nripottamah ॥

Translation.

King Dêvarâja, the best of the kshatriyas, born of Kâśyapagôtra, a bee shining at the lotus feet of Jina, and his good queen named Kempammanî, devoted to religious rites (*vrata-yuj*) performed Ananta-vrata, which leads to heaven and salvation and at the conclusion of the *vrata* caused this auspicious image to be made. In the year Nandana, in the Śaka year counted by seas, organs of sense, mountains and moon (1754), in the month Bhâdrapada, in the 8th day of the bright fortnight, the above king Dêvarâja got this image of Anantanâtha to be consecrated.

Note.

This records the observance of Anantavrata, which consists of the worship of the Jaina Tirthankara named Anantanâtha with suitable fasts, etc., by Dêvarâja-nripati and his wife Kempammanî and the setting up of the metallic image of Anantanâtha in the Śantiśvara-basti by him along with his wife Kempammanî.

Dēvarāja-nṛipati here referred to was a member of the Arasu community in Mysore. The date of the consecration corresponds to September 2, 1832 A. D., when Kṛiṣṇarāja Vadeyar III was the King of Mysore.

31

On two lamp stands (*dipasthambha*) in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವನಾಥನದ ಏರಡು ದೀಪಸ್ತಂಭಗಳಮೇರೆ.

ಕೇವಲದ್ವಿಷಿಸಂಪೂರ್ಣ ಶ್ರೀರಾಂಕನ್ನಾಮಿನೇಶ್ವರತಂ । ಕಾಮರಾಜಪುತ್ರೇದಂ ದೇವೀರಮ್ಮೆ ಈ ಸಂಜ್ಞಾಯಾ । ೧

Note.

This records that the above lamp-stands were presented to Śāntiśvara-basti by Devirammanṇi, queen of Chāmarāja for the attainment of perfect faith. Chāmarāja here referred to is the Mysore King Chāmarāja Vodeyar IX (1776-1796).

32

On four pots of the same Basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇಪನಾಥನದ ನಾಲ್ಕು ಚೆಂಬಿಗಳಮೇರೆ.

ಮಹಿಷಾಘರಶಾಂತಿಶಾಭಿಷೇಕಾಯಿನಮಹಿಷತಂ । ಕಾಮರಾಜಪುತ್ರೇದಂ ದೇವೀರಮ್ಮೆ ಈ ಸಂಜ್ಞಾಯಾ

Note.

This records the gift of the four brass vessels (chambu) by the queen Devirammanṇi of the previous record for the *abhiṣheka* (bathing) of Śāntiśā of Mahishāpura who is the same as the god Śāntinātha in Mysore.

33

On the brass covering of the Gandhakuti panel in the doorway of the garbhagṛīha in the same basti.

Kannada language and characters.

ಅದೇ ದೇವನಾಥನದ ಗರ್ಭಗೃಹದ ಚಾಗೆಲಲ್ಲಿರುವ ಗಂಥಕುಟಿ ಹಿತ್ತಾರೆ ತಗಡಿನಮೇರೆ.

ಸ್ವಸ್ತಿಶ್ರೀ ಷಟ್ಯಾಧ್ಯಾಯ ಶಾಲಾಕಾರಕ ಪಂಚ ಇಷ್ಟಾನೆ ಧಾರಣಂ । ಅಶ್ವೇಜ ಶ್ವಾಸಲ್ಲಿ ಶ್ರೀ ಶಾಂತಿಶ್ವರ ನಾಮಾಯಿರ ದೇವನಾಥನದ ಗಂಥಕುಟಯು ಧನಿಕಾರ ಪದ್ಮಾಯಿನ ಪುತ್ರ ನಾಗ್ನೀಯಿನ ಸೇವತಾಡು ಇಂ ।

Note.

This records that the brass-covered doorway (*gandhakuti*) was the gift of a person named Nāgaiya, son of Dhanikāra Padmaiya. The weight of the metallic

plate is given as 39½ (seers). The date of the gift is given as S' 1736 Bhâva sam. Âsv. su 1 corresponding to October 14, 1814 A. D.

34

On the brass covered door of the sukhâsî in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವನಾಂದ ನುಖನಾಸಿ ದಾಗಿಲ ಕಿತ್ತಾರಿ ತಗಡಿನಮೇಲೆ.

ಶ್ರೀಮರ್ಮಾಂತರಾಜನಂದನ್ಯ ಪಂಡಕರಾಜನಂದನಃ । ಶ್ರೀಯಾ ಮೇರುಂಜನಾಗಾರಂ ಹರತಕ್ಷ್ಯಾಕ್ಷವೇಶಃ । ೧ ।
ಪರಾಂತರಕ್ಷೇತ್ರಂ ಕವಾಯಿದಮ್ಯಂತಂ । ಕಾರಂಜಾಮಾಸ ಸದ್ಯ

ಎರಡನೆಯ ದಾಗಿಲಮೇಲೆ

ಕಾರ್ಯಾತ್ಮಕೇಂದ್ರೇನಮಾಗ್ರಂತಃ ॥ ೨ ॥ ನಾಗನಾಮಾತಿತುಃ ಸ್ವಸ್ಯ ಮರಿನಾಗಾಹ್ವಯಸ್ಯಃ । ಧೂಕಾರಮಾಂತರ
ಸ್ವಸ್ಯಮೇಂದ್ರಕ್ಷಸುಬ್ಧಿಯೇ ॥ ೩ ॥

Transliteration.

śrimach-Chhānti-Jinēmīdrasya pāmcha-kalyāna-sampadah ।
śriyā Mērujinā-gārām hasataśchaikya-vēśīnañah । ೧ ।
parārddhya-rachanōpētam kavātām idam adbhntam ।
kārayāmāsa sadbhaktyā Śrāvakō Jainamārggatah ॥ ೨ ॥
Nāga-nāmā pituḥ svasya Marināgā-hvayasya cha ।
dhanikāra-padādhyā-sya svarmōksha-sukhalabdhayē ॥ ೩ ॥

Translation.

A person named Nâga, who is a Śrâvaka, according to the Jaina path, got constructed with righteous devotion, for the attainment of the bliss of *môksha* (liberation) to his father Nâga called also Marinâga and holding the position of *dhanikâra* this wonderful doorway excellently prepared for this mansion of Śânti Jinendra who has attained five *kalyânas* which laughs at the Mêrujinâgâra by its beauty.

Note.

This records the construction of the above doorway by Nâga of the previous record. No date is given here but evidently it seems to be of the same date as the previous number *viz.*, 1814.

35

At the Royal palace in the Mysore City, on the umbrella of the throne
(Simhâsana).

Kannada characters and Sanskrit language.

ಮೃಷಾಸೂರು ಅರಮನೆಯಲ್ಲಿರುವ ಶ್ರೀಮನ್ಯ ಕಾರಾಜರವರ ಸಂಕಾಸನದ ಉತ್ತರಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ ಕಾಮುಂಡಾ ಕೃಪಾಲಭ್ಯ ಕಾಶ್ಮೇಶ್ವರಯುಂಚಾಷ್ಯರ ।

ಕಣಾಂಖಾಷ್ಯದ್ವಿಂದಿ ಸಾಮಾಜ್ಯರಷ್ಟು ಸಂಕಾಸನೆಂದ್ರೂರ ॥೧॥

ಯಾದವಾನ್ಯಯಂಗಾಂಧಿಕರದ್ವಾಕಾಸುಧಾಕರ ।
 ಶ್ರೀಜಾಮುರಾಜಮುಜ ಶ್ರೀಕೃಷ್ಣಭರಣೀಶ್ವರ ॥ ೨ ॥
 ಕುಲಕ್ರಮಾಗತಂ ರಮ್ಯಂ ಧರ್ಮಕ್ರಿತಮುಖೇಯಾಷಃ ।
 ಕೈಹುಕರಾವಿ ರೋಕಾನಾಂ ದೇಗ್ನಿ ಭತ್ತಮಿದಂ ತವ ॥ ೩ ॥
 ಶ್ರುದ್ಯಂಶೋವಿಮರ್ದೀಂದು ಶ್ರೀಜಾತಾಭಿಭವತಂತಃ ।
 ಏಷ ರಾಕಾಸುಧಾಂತಸ್ತಾಪ್ತಂ ಧತ್ತವಾಯಾಃೇನ ಸೇವತೇ ॥ ೪ ॥
 ತ್ವದಾಶರ್ಯಮಹಿಮಾನಾ ಸ್ವಾಕೃತಿ ತಮಸ್ತಿಷಂ ।
 ಸದಾಕಾಮಪುರ್ಯಾನಂಪರ್ಮಾಡತ್ತೇ ಧತ್ತಪಂದ್ರಮಾಃ ॥ ೫ ॥
 ಬ್ರಹ್ಮಾ ಏಷಾಷಾರ್ಮಕ್ರೀತಾಂತ್ರಂ ಸ್ವಸ್ತಿತಿಸಮುದ್ರಿತಃ ।
 ರಷ್ಯಂಖಂಕಾಸನವಾರಾಂಧಂ ರಕ್ಷಂತು ಕಾಮಹಸ್ತಂ ॥ ೬ ॥
 ಪಾಣೀವಾಗ್ನಿಂಬರ್ಯಂ ದದ್ರಾಘಿಂಬ್ರಂಪರ್ವಂಭಂಭಂತಾಂ ।
 ಮಂಗರಾನಿ ಸದಾ ದದ್ರಾಘಿಂಬ್ರವೇ ಸರ್ವಮಂಗಾಂ ॥ ೭ ॥
 ತ್ರಯಾಸ್ತಂತತ್ವಾಂಭಾಂಭಾಂಭಾಂ ॥
 ಧತ್ತಪೀಠೇ ಸುಭಾಸೀನಂ ರಕ್ಷಂತು ತಾಂ ಸಮಂತತಃ ॥ ೮ ॥
 ವಿಷ್ಣೇದೇವಾಶ್ಚ ಚರ್ವೇಂ ರುದ್ರಾಧಿತ್ವಗಣಾಸ್ತಾಂ ।
 ಧರ್ಮಾಸನೇ ಸಮಾಸಿನಮವಂತು ಕಾಮಹಸ್ತಂ ॥ ೯ ॥
 ಪ್ರಕಾಪಂ ತವ ಪ್ರಾಣಾಲು ರೇಳಕ್ಷಾಗರ್ಭಧಿಸ್ತಾಂ ।
 ಸಮರಾಂ ಹಂಡ್ರಮಾಃ ಕ್ರೀತಂ ಮಂಗರಾನಿ ಮಹಿಸುತ್ತಃ ॥ ೧೦ ॥
 ಸಾಮ್ಯತಾಮಿಂದಾಷೇ ದದ್ರಾತಾಪ್ರಾರ್ಥಂ ಶ್ವಂ ಸುರದೇಶಃ ।
 ಸುಸೀತಂ ಕವಿರಾದದ್ರಾತ್ಯುಂ ತಸಿರಸುತ್ತಮಂ ॥ ೧೧ ॥
 ರಾಮಬಾಂಸುಃಲಂ ದದ್ರಾತ್ಯೇತ್ತಸ್ತಂ ಕುರ್ಮಾಸ್ತಂ ॥
 ಸರ್ವೇಗ್ರಾಕಾಸ್ತಂತಾಃ ಸುಪ್ರಸಾಂತಾ ಧವಂತು ತೇ ॥ ೧೨ ॥
 ದುರ್ಬಾರ್ಥೇ ಗಂಧಿಕ್ರಾತ್ಮಂ ಕ್ಷೇತ್ರಪಾರೋಽಧರ್ಮಂಕರಃ ॥
 ವಾಸುಂದರ್ಭಃ ಪ್ರಸಾಂತಾ ಸರ್ವೇ ರಕ್ಷಂತು ಸರ್ವತಃ ॥ ೧೩ ॥
 ರೋಂಕಪಾರ್ಥಾ ಮಹಾತಾಂಸಃ ಸಾಂತಾಂಸಾಂ ದಿಶಮುಭಾಶಿತಾಃ ।
 ರಕ್ಷಂತು ಕಾಂ ಸದಾ ಸರ್ವೇ ಧತ್ತಪೀಠಾಧಿರೋಽಕಂ ॥ ೧೪ ॥
 ದಿರಾವರ್ತಂ ಸಮಾಸಾಂಯ ಪಿತ್ರಃಃ ಪುರಂಯಃ ।
 ತನೋಽಲು ಸಂಪದಾಮುದ್ದಿಂ ತವ ರಾಜ್ಯಂ ಪ್ರಕಾಸತ್ತಃ ॥ ೧೫ ॥
 ಮುಂಭಾರುಭಃ ಸರ್ವಃಃಃ ಸುಕ್ರಾಂವಾದಾಯಾಯಿಂಭಾಸೀನಃ ।
 ಕೇಷಂಕಾಂ ಪ್ರದದ್ರಾತ್ಯೇ ಸಂಹಂತಾಧಿರೋಽಹಃ ॥ ೧೬ ॥
 ದಂಡಾದಿಕಾಯಿಂಭಾಃಃಃ ಮಹಿಂತಾರಂಸ್ತಃಃ ॥
 ಧರ್ಮರಾಜಃ ಪ್ರಸ್ತಂಸ್ತಂ ದದ್ರಾಘಿಂಬ್ರಮಂ ಮಂತಂ ಸ್ತಿರಾಂ ॥ ೧೭ ॥
 ನರಾರೂಢೇ ಗಿರಾವಾಣಿಯಾಂ ತುಧಾನಗೋಽತ್ಪರಃ ।
 ದುಷ್ಪರ್ಗತಭಯಂ ಉಂಡ್ರಾತ್ಮಂ ಶೃಷ್ಟಿಂ ಪ್ರಕಾಸತ್ತಃ ॥ ೧೮ ॥
 ಪ್ರಚೇತಾ ಸರ್ವಮಾರುಭಃ ಪಾತಾದಾಯಿಂಭಾಸಂಯುತಃ ।
 ದದ್ರಾತ್ಮಂ ಸರ್ವಃಃಃ ತ್ವಂತ್ರಂ ತ್ವಂತ್ರಂ ಸದಾ ತವ ॥ ೧೯ ॥
 ದಿಪ್ಯಾಂಬಂ ಮೃಗಾರುಭಃ ಪಾತ್ರಾಂವಾಮಾಶ್ವರೋಽಮರುಭಃ ॥
 ಅರೋಗ್ಯಂ ಬಲಸಂಹಂತಂ ದದ್ರಾತ್ಮಂ ಪರಂತರಂ ॥ ೨೦ ॥
 ಅಶಾಪರುಭಃ ವಂತಿಕಾಂಭಾಂ ರಾಜರಾಢೇ ಮಹಾಯಿತಾಃ ।
 ದದ್ರಾತ್ಮಂ ನದಿ ಮುಕ್ತಾಂ ತಾಗ್ರೇ ಸತ್ಯತಿಂಭರಿತಃ ॥ ೨೧ ॥

तुंगं शूरीववारदः क्लवाद्यायुधजापद्युक्तः ॥
देवदेव्यै मुक्तेकान्मै दद्यादायुव्युमुक्तिं ॥ २१ ॥
दिल्पत्त्वर्गर्है रामेष्वै तर्क्षयंदेव्युपर्वत्तु ॥
यूं दम्भवःस्ववक्तव्यं तं धम्भमनवालय ॥ २२ ॥
धक्षयायाम्भेष्वेक्षारं धक्षयस्तम्भेष्युक्तः ॥
निष्टुं ते देववार्षां धम्भंत्तेता मुक्तिष्व ॥ २३ ॥

Transliteration.

sri Chānumdā-kripā-labdha-śāsvataiśvarya-bhāsvara¹
Karnāta-pṛithvī-sāmīrājya-ratnasimhāsanēśvara ॥ 1 ॥
Yādavānvaya-dugdhābdhi-śarad-rākāsudhākara¹
sri Chāmarāja-tanuja Śri Krishnādharanīśvara ॥ 2 ॥
kulakramāgataṁ ramyaṁ bhadrapīṭham upēyushah¹
kautūhalāni lōkānām dōgdhi chhatram idam tava ॥ 3 ॥
tvad-yaśō-vimalēmdu-śri-jatābhībhavaśamkitaḥ¹
ēsha rākāsudhāmśus tvām chhatra-vyājēna sēvate ॥ 4 ॥
tvad-āśraya-mahimnāsau nyakkṛitya tapana-tvisham¹
sadā kuvalayānamdām adhattē chhatra-chamdrāmāḥ ॥ 5 ॥
Brahmā Vishṇur Mabēśāścha sva-sva-śakti-samanvitāḥ¹
ratna-simhāsanārūḍham rakshamtu tvām aharniśam¹ ॥ 6 ॥
vāṇi vāgvaikharīm dadyāl Lakshmīs saṃpadam ūrjitām¹
māṃgalāni sada dadyād bhavatē Sarvamangaḥ ॥ 7 ॥
trayastrīmāt-kōṭi-samkhyā yē dēvās tri-divaukasaḥ¹
bhadrapīṭhē sukhāśinām rakshamtu tvām samamītataḥ ॥ 8 ॥
Viśvēdēvāś cha Vasavō Rudrādityaगानास tathā¹
bhadrāsane saṃnāśinām avamtu tvām aharniśam¹ ॥ 9 ॥
pratāpam tava pushṇātu lōkachakshur Gabhastimān¹
nirmalām Chamdrāmāḥ kīrtiṇi māngalāni Mahisutāḥ ॥ 10 ॥
saumyatām Imdujō dadyāt prājñatvam Suradēśikah¹
sunītiṇi Kavir Adadyāt sukhām Śaniranuttamaṇi ॥ 11 ॥
Rāhur bābubalam dadyāt Kētus tava kulōnnatiṇi¹
sarvē grahās sanakshatrāḥ suprasannā bhavamtu tē ॥ 12 ॥
Durgādēvī Gaṇēśāś cha Kshētrapālō bhayaṇīkarah¹
vāstōshpatih prasannātmā sarvē rakshamtu sarvataḥ ॥ 13 ॥
lōkāpālā mahātmānāḥ svām svām diśam upāśritāḥ¹
rakshamtu tvām sadā sarve bhadra-pīṭhādhirōhiṇam ॥ 14 ॥
Airāvataṇi samāsthāya vajrabastāḥ Puraṇīdarah¹
tanōtu saṃpadām ūddhim tava rājyam praśāsataḥ ॥ 15 ॥
mēshārūḍhaḥ saptahastah sruk-sruvādyā-yudhō nalaḥ¹
tējasvitām pradadyāt tē siṃhapiṭhādhi-rōhiṇāḥ ॥ 16 ॥

damdādikāyudhōpētō mahishōpari samp-sthitah ।
 Dharmarājah prasannas te dadyād dharmē matim stbirām ॥ 17 ॥
 narārūdhah gadāpānir yātudbhāna-gaṇēśvaraḥ ।
 dushta-graha-bhayam chhīmḍyāt tava pṛithvīm praśāsataḥ ॥ 18 ॥
 Prachētā nakram ārūdhah pāśādyāyudha-samyutah ।
 dadyāt prasanna-chittattvam śuchitvam cha sadā tava ॥ 19 ॥
 bibhrachchbhūrpām nrīgārūdhah prāṇānām iśvarō Marut-
 ārōgyam balasampattiṁ dadyāt tava niramtaṁ ॥ 20 ॥
 aśvārūdhah khaḍga-hastō Rājarājō mahāyaśah ।
 dadyād dhanarddhim akshayyam tyāgē satyapi bhūriśah ॥ 21 ॥
 tuṅgaṁ pumgavam ārūdhah śūladyāyudha-jāla-bhṛit ।
 dēvadēvō Mahēśānō dadyād ayushyam ūrjitaṁ ॥ 22 ॥
 Dilipas Sagarō Rāmō Hariśchaṇḍrō Naṭas tathā ।
 yam dharmam anvavartanta tam dharmān anupālaya ॥ 23 ॥
 chhatra-chhāyā-manōbhāri-bhadrāsanam upēyushah ।
 nityaṁ tē dēva vīprāṇam bhavamī vētā mahāśishah ॥ 24 ॥

Translation.

O king Śrī Kṛiṣṇa, son of Śrī Chānaraja shining on account of everlasting wealth obtained by the favour of Śrī Chāmuṇḍā, Lord of the jewelled throne of the kingdom of Karnāṭa, the full moon of the autumn (śārad) to the Milky Ocean of the Yādava family :—

This umbrella of you who own the auspicious seat (throne) which has come down to you in lineal succession and is beautiful, makes the people filled with wonder. Afraid of defeat by the spotless moon of your fame, the moon (of the full moon day) serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your support, the moon of your umbrella causes joy at all times to the circle of the earth (otherwise to the lilies). May Brhma, Viṣṇu and Maheśa together with their *saktis* protect you day and night seated on the jewelled throne. May Vāṇi give you eloquence, Lakṣmī great wealth and Sarvamangalā, good fortune at all times. May the thirty-three crores of gods, the Viśvedēvas, the Vasus, Rudras and the Ādityas protect you day and night seated on the throne. May Sūrya, the eye of the earth, increase your glory, the moon the spotless fame, Mangala good fortune, Budha loveliness (saumyata), Guru wisdom, Śukra statesmanship, Śani great happiness, Rāhu strength of arm and Kētu eminence in family (kulōnnati). May all the planets and stars be auspicious to you.

May Durgādēvi, Gaṇēśa and the beneficent (*abhayankarah*) Kshētrapāla and the propitious Vāstoshpati protect you on all sides. May all the great protectors of regions (lōkapāla) dwelling in their quarters constantly protect you seated on

the throne. May Indra, seated on Airāvata and bearing the thunderbolt increase the wealth of you that rule over the kingdom. May the seven-handed Agni, seated on the ram and holding *sruk*, *sruva* and other weapons give glory to you seated on the throne. May Dharmarāja seated on the buffalo and possessed of Dandā and other weapons be favourable to you and give you an abiding love of Dharma. May Nairrita, the lord of the Yātudhānas, armed with the mace and seated on a man remove the fear of evil spirits to you who rule the earth. May Varuṇa seated on the crocodile and possessed of the noose and other weapons give you always peace of mind and purity. May Vāyu, seated on the antelope and bearing the winnow grant you health and strength at all times. May the famous Kubēra armed with the sword and seated on the horse give you treasure undiminished in spite of liberal benefactions (tyāga). May the great Isāna, god of gods, seated on the big Bull and bearing the trident and other weapons, give you long life.

May you maintain the path of *dharma* followed by Dilipa, Sagara, Rāma, Hariśchandra and Nala. May these blessings of gods and Brahmans always attend you seated on the beautiful throne under the shadow of the umbrella.

Note.

This inscription consisting of 24 *anushṭubh* verses in Sanskrit invoking blessings on Krishnarāja Odeyar III is engraved on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace. No date is given. [See M. A. R. 1919, P. 44.]

36

At the temple of Prasanna Venkaṭaramaṇasvāmi of Subrayadāsa,
on a slab above the doorway of the Ānjanēya shrine.

Kannada language and characters.

ಮೃಂತುರು ಕೃಷ್ಣ ಹಿಂದಿನ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಸುಬ್ರಾಹ್ಯದಾಸರ ಶ್ರೀ ಪ್ರತಿನ್ಯಾ ವೆಂಕಟರಮಣ ಸ್ವಾಮಿಯವರ
ದೇವನಾನ್ಯಾನದಲ್ಲಿ ಪ್ರಾಣದೇವರ ಗುಡಿ ದಾಗಿಲಾಂಡಿದ ಮೇಲ್ಪರ್ವ ಗೋಡೆಯಲ್ಲಿರುವ ಕಲ್ಲನಲ್ಲಿ.

(ಮೂರ್ತಿ ಮೇಲ್ಹಿಯಲ್ಲಿ ದೂರಗಳ ರೂಪ)

1. ಅಂದ ಮಾಹಾಸ್ವಾಮಿಯವರು ॥ 1. ರತ್ನಸಂಹಾನನಾರ್ಹದರಾಗಿ ಇಮಸ್ತ ಬುಂದಾವಳಿರಮೇಂತವಾ
2. ಗಿಬ್ರಲ್ಟರಿನಾಭಾಷ್ಯಂಗೈಯುತ್ತಿರು ಶಾಲ್ಲಿವಾಕೆವಕಬವರುಭಂಗಳು ಇಲಾರನೆ ಸಂದರ್ಭ
3. ಮಾನವಾದ ದುರ್ಮಿಳ ನಂ । ದ ಅಶ್ವಜತು ಇ ಯ ಸರ್ವಪಿಷಯದ್ವ್ಯಾ ಸಂರಕ್ಷಕರಾದ ಸುಖರಾಯಿದಾ
4. ಸರ್ವತಿನಾಮ ಗೋಧಾಲದಾಸಮ್ಯ ಯಾ ಕೃಷ್ಣ ವಿರಾಜದ ಆಗ್ರಹಾರದಲ್ಲಿ ನಂನ ಕೆಸಿಗೆ ದಯಿಪಾರಿಷಿದ ವ್ಯಕ್ತಿ
5. ಮನೇಯಂನ ಪ್ರಸಂಗ ವೆಂಕಟೇಶದೇವರು ದೇವನಾನ್ಯಾನ ಚತ್ರಮಂಜು ರಥತ್ವಾಕರ್ಮೇಭುದೇವರ್ತನದ ಯಿದ
ರಿಗೆ ಅಗ್ರಹಾ
6. ರತ್ನಾಕರದೇವರೆ ಪ್ರಾಣದೇವರು ದೇವನಾನ್ಯಾನ ರತ್ನಾಪ್ರತಿಕ್ರಿಯೆ ಪ್ರತಿನ್ಯಾಪ್ರಾಣದೇವರು ರಾಮದೇವರು
ದೇವಸ್ತಾನ
7. ಪುತ್ತಿವ ಮಂಜು ಸಂಧಾರ್ಯಮಂಟಪ ಮುಂತಾದ್ವು ಅಂದ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಅಪರಷ್ಟ ಕಳತ್ತಲಾಪರವಂ

8. ಕವಾರಂಹರ್ವಾ ವಿಶ್ವಾಧಮರ್ವಾ ಸೇರದೇಕೆಂಧ್ಯ ಸಂಪು ಅಂಜಂದರು, ಶಿಂಪ್ರದಾಸರು, ಸಂಘಂತ
ಯಂದಾ ಮು
9. ಒದೆ ಪರಲೋಕ ಸಾಧನಾರ್ಥವಾಗಿ ಶ್ರೀ ಕೃಷ್ಣ ಮರಣವುಂದರ್ವ ಕವಾಗಿ ಆದ ಮಹಾಶಾಂಕಿಯವರು,
ಮಾಡಿಸಿದ
10. ಧರ್ಮ ಯಾವರಸವಿಸ್ತಾರವು ಪ್ರಸಂಗವಂತಕೇಶದೇವರು ದೇವನ್ನಾನದ ಶರಾಸಾಧನದ್ವಾರೆ ನೇರಾ
11. ಗಿ ಅಳಿಯಂದಿತ್ತ ರ್ಯಾಜು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

1. alida mahâsvâmiyavarru †
samasta birudâvali-samîtavâ-
2. gi pruthvisâmmrAjjyam gaiyuttiralu Śallivâhana Śakhavarushamgaļu 1758
ne samda varta-
3. mânavâda Durmuki sam † da Åsvija śu 5 lu sarvavishayadallu samrakshaka-
râda Subrâyadâ-
4. sapratinâma Gôpaladâsannu yî Krishnavilâsada agra hâradalli namna
hesarige dayamâdisida vritti
5. maneyamnu Prasamna Venkaṭesadêvarru dêvastâna chitramamitapa ratha
tatâka tópu dêvastanada yedarige agra hâ-
6. ra tatâkada mèle Prânadêvarru dêvastâna 1 Prasanna-pushkaraṇi Prasanna-
Prâṇadêvarru Râmadêvarru dêvastâna
7. yutsava mamitapa samdhîyamamitapa munîtâddu alidamahâsvâmiyavarrige
avara putra kaṭatra avara vam-
8. śapârampparyâ viśishta dharma vû sêrabekemddu namna amnamdaru
Śinappadâsarru sammatiyimda mum-
9. de paralôkasâdhanârthavâgi śri-Krishnarpâpa-pûrvakavâgi alida mahâ-
svâmiyavarru mâdisida
10. dharma yivara savistâravu Prasamna Venkaṭesâ-dêvaru dêvastanada sîla-
sâdhanadallidhe nôdalâ-
11. gi tiliyabaipdittu rruju śri Krishna

Translation.

While His Highness the king with all his titles is ruling the earth seated on the jewelled throne

On the 5th lunar day of the bright half of Åsvija in the year Durmukhi, 1758th year of the Śâlivâhana era, I, Subrâyadâsa surnamed Gôpaladâsa, protector in all respects (ellâvishayadallu samrakshakarâda) with the approval of my elder brother Śinappadâsa made a gift of the following works of charity including the vritti and house favoured to me in Krishna Vilâsa Agrahâra, the Prasanna Venkaṭesâ image and the temple, the painted hall, the car, the tank, the grove, the agrahâra in front of the Prasanna Venkaṭesâ temple, the Ånjanêya temple on the tank,

Prasanna-pushkariṇi pond, Prasanna-Prāṇadēvaru, Rāmadēvaru temple, festival hall, Sandhyā-maṇṭapa, etc., to god for my spiritual welfare and the merit of the king and his family and descendants. All these charities owe their existence to the king. Details about this are found in the stone sāsana in the Prasanna Venkaṭeśvarasvāmi temple and can be learnt by seeing the same. Śrī Kṛishṇa.

Note.

This records briefly the charities made by Subrāyadāsa, a Mādhwī Brahman of Mysore and a dependant of the king Krishnarāja Vadeyer III, king of Mysore. The fuller details of these charities are given in another record. The present record is dated S' 1758 Durmukhi sam. Āsv. Śu. 5, which is equivalent to October 15, 1836 A.D. [For the life of Subrāyadāsa, See M. A. R. 1919, P. 45.]

37

At the village Ālanahalli in the hobli of Mysore, on the doorway of the Manōranjana Mahal bungalow.

Kannada language and characters.

ಮೈಸೂರು ತಾರ್ಕ್ಷೀಕು ಕಸಬಾ ಹೋಬಳಿ ಅಲನಕ್ಕೀರ್ ಸಮಾಪದಲ್ಲಿರಿಂದಿರಿ ಮಹಲಿನ ದಾಗಿಲ ಮೇಲೆ.

1. ಶ್ರೀರಂತು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯಾತ್ಮಯ
2. ಶಾಲಿವಾಹನಕ ಇಲಾರ್ನೆ ಸಿದ್ಧಾ ಫ್ರೆ ಸಂವತ್ಸರ
3. ದ ಆಕ್ಷೀಕ ಶುದ್ಧ ಗಂ ಗುರುವಾರಕ್ಕೆ ಸರಿಯಾದ
4. ಸನಾ ಗರಾಣನೆ ಆಗಾತೋಬಯ ತಾರ್ಕೀರು ಉಲ್ಲಿಂ ಆಳದ
5. ಮಹಾಶಾಸ್ವಾಮಿಯವರ ಧರ್ಮಪತ್ರಿಕ್ಕೀರಾದ ಸಮುಖ
6. ಕ್ಷೇತ್ರ ನಂನಿಧಾನದ ಮುದ್ದು ಕೃಷ್ಣಾ ಚಂಪಣಿ
7. ಯವರು ನಿರ್ಮಾಣ ಪಾಡಿದ ಧರ್ಮಧರ್ಕಾದ ಬ
8. ಉದ್ದೇಶ ಯಾರುವ ಶಾಸನ ಮನೋರಂಜನ ಮತ್ತು ।

Transliteration.

1. śrīrastu ॥ svasti śri vijayābhyudaya
2. Śālivāhana śaka 1782 ne Siddhārthi-saṃvatsara-
3. da Āsvija śuddha 10 Guruvārakke sariyāda
4. san 1859 ne Agaṭobaru tārīku 6 llū alida
5. mahāsvāmiyavara dharmapatnīrāda Samukha-
6. ttoṭṭi-saṃnidhānada Muddu-Kṛishṇājaṇmāṇḍanī-
7. yavaru nirmāṇamāḍiśida dharmachhatrada ba-
8. jiyiruva Khāsāmanōranjana mahalu !

Translation.

Good fortune. Be it well. In the year 1782 Siddhârthi of the auspicious Sâlivâhana era, on Thursday the 10 lunar day of the bright half of Âsvîja corresponding to 6th October 1859, this Mandranjana Mahal belonging to the Mâhârâja (khâsa) was constructed near the choultry (dharma-chhattrâ) set up by Muddukrishnâjammappi of Samukhattottî, lawful wife of His Highness the Maharaja (*dlida mahâsvâmiyavaru*).

Note.

This records the construction of the above royal mansion and a choultry adjacent to it by Muddukrishnâjammappi, queen of Krishnarâja Vadeyar III, king of Mysore. The record is dated 6th October 1859.

38

At the village Lingâmbudhi, in the same hobli of Mysore, on a slab set up in the wall of the *mukhamayûpa* of the Mahâlingâsvara temple.

Kannaâda language and characters.

ಮ್ಯಾಸೋರು ಹೇಡೆಬಳಿ ಲಂಗಾಂಬುಧಿ ಗ್ರಾಮದ ಮಹಾಲಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಧವದ
ಎಡ ಅಂತಳಿದ ಗೋಡೆಯಲ್ಲಿ ನಟ್ಟರುವ ಶಾಸನ.

- ಕೃಷ್ಣ ಧೂಪತಿ
- ಸ್ವಾಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾತ್ಮರು ಕಾಲಿವಾಹನ ಶಕವರ್ಷಂಗೀ
- ಈ ಗಂಡಂ ಸಂದರ್ಭಮಾನವಾದ ಸರ್ವಥಾರೀ ನಾಮಸಂತತ್ವರು
- ದ ಏಷ್ಟು ಬಿ ಗಂ ಸ್ತಿ ರವಾರ ಯಾದ ಶಾಖದಿವಸ ಕರಾಂಡಕ ಲಗ್ಗಿ ದ್ವಿತೀಯ ಶ್ರೀ
- ಮನ್ಯ ಕೀಶುರ ಬ್ರಹ್ಮವರಾಧಿತ ಶ್ರೀಮಾದ್ರಾಜಾಧಿರಾಜ ಮಹಾ
- ರಾಜವೀರನರಪತಿ ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಂಡುರವರ ಧರ್ಮಪತ್ನಿ
- ಯರಾದ ಕೃಷ್ಣ ಪಿಣಾಸದ ಲಂಗಾಂಬಂಣ ಇವರು ಶ್ರೀ
- ಕೊಮಂಡೆಶ್ವರಿ ಶ್ರೀತ್ಯಾರ್ಥಮಾಗಿ ಪ್ರಾಕಾರಸ್ತಯಸರ್ಕಲಶಯುಕ್ತ ವಿಮಾ
- ನಾಸಕಾರಮಾಗಿ ದೇವಾಲಯಮಂ ಸಮಿತಿ ಸಂಮಾ ತಸರಿಸಿದ ಲಂ
- ಗಾಂಧಾ ಸಮೇತಮಾದ ಮಹಾಲಂಗೇಶ್ವರನೆಂಬ ಯೇಶ್ವರ ವೃತ್ತಿ
- ಬ್ರಂಧಿಯಂ ಸಾಡ ಯಾದ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಲಂಗಾಂ
- ಬುಧಿ ಯಂಬ ಸೂತನ ತಪಾಕವನ್ಯ ಆರಾಮ ಸಮೇತಮಾಗಿ ಪ್ರ
- ಕಿಂತ್ಯೇ ಯಂಗ್ರೇಮ ಯಾದ ದೇವರಿಗೆ ನಿತ್ಯವರ್ದಿತರ ದೀಪಾರಾಧಿನ ರಥೇಶ್ವ
- ವಾದಿಗಳಿಗೆ ಯಾದ ಕರೆ ಕೆಳಗೆ ಸರಕಾರದ ಕಸ್ತು ಧೂಮಿಯಂ
- ಲ್ಲಿ ಕಂತೀರಾಯ ಯಂನೆರ ಪದತ್ತು ಪರಹಾದ ಧೂಮಿಯಂ
- ನ್ಯೂ ಸರುಜಾಧಿಕ ಸರ್ವಮಾನ್ಯ ವಾಗಿ ನಡಿಕೆಂಡು ಬರುವಂತ
- ಕಸಬಾ ಮಹಿಳೆಯ ಕಾಲೀಂಡಿಗೆ ನಂಮ ಆಧಿ ವಾಹಾನಾಮಿ
- ಯಾವರ ಬಾಧಿ ಸರುಳ ವಂನು ಅಪ್ಯಾಯ ಪೂರ್ವಿ ಕೆಂಪುಯಿಂಬೆ ।
- ಮಾಹ್ಯಂತರಾಂ ಪರ ವಾಹೀಕೆ ವಂತರಾವಾ ಯೀ ಧೂಮಿವಾಸ್ತವತ

20. ମୁହୂର୍ତ୍ତମର୍ମଣତ୍ତ୍ଵଃ । ମୁଦ୍ରପାତ୍ରମେଧପ ନତକଂ ପଂଚାଲମଂତ ତ

21. ତ୍ରୁଟିପଦ୍ମମୁଗ୍ରଂ ଶରନାନମାମୁ । ୩୯ ।

ଶ୍ରୀରାମା

Transliteration.

1. Krishṇabhūpati
2. svasti śri vijayābhuyudaya Śālivāhana Śaka varshamga-
3. įu 1750 sam̄da vartamānāvāda Sarvadhāri-nāma samvatsara-
4. da Jeshṭha ba 10 Sthiravāra yī śubhadivasa Karkāṭaka-lagnadalli śrī-
5. man Mahiśūrapuravarādhiśa śrīmad rājādhīrāja mahā-
6. rāja vira narapati śri Krishṇarāja vaḍayaravara dharmapatni-
7. yarāda Krishṇa Vilāsada Lingājāmāṇi-yavaru śrī-
8. Chāmaṇḍeśvari-prityarthamāgi prākāra svarna-kalaśayukta-vimā-
9. na-sabitamāgi dēvālayavam nirmiśi naṁma hesarinimda Ling-
10. gāmbāsamētamāda Mahālingēśvara neimba Yīśvara-prati-
11. shṭheyamādi yī-dēvālayakke dakṣiṇa-bhāgadalli Lingām-
12. budhiyam̄ba nūtana-taṭākavannu āraṇa samētamāgi pra-
13. tishṭheyam gaidu yī-dēvarige nityapaditara diparādhana rathōtsa-
14. vādigalige yī-kere-kelegaṇa sarakārada hisse bhūmiya-
15. lli Kanṭhīrāyi yimnūra aivattu varahāda bhūmiyam-
16. nnu nirupādhika sarvamānyavāgi naḍaśikomdu bāruvamte
17. kasabā Mahiśūrū tālōkige naṁma ālida mahāsvāmi-
18. yavara buddhinirūpavannu appane mādiśi koṭṭuyidhe ।
19. mad-vaiśajāḥ para-mahipati-vaiśajā vā yē bhūmipās satata-
20. m ujvala-dharma-chittāḥ । mad-dharmam ēva satatam paripālayamti ta-
21. tpāda-padma-yugalam śirasā namāmi “ śri ”

Śri Rāmā

Translation.

Krishṇabhūpati.

Be it well. On Saturday, the 10th lunar day of the dark half of Jyēṣṭha in the year Sarvadhāri being the year 1750 of the Śālivāhana era, during the Karkāṭaka-lagna, on this auspicious day, Lingājāmāṇi of Krishṇavilāsa, lawful wife of Śri Krishṇarāja Vaḍeyar, lord of the excellent city of Mahiśūr, king of kings, mahārāja, heroic king, got constructed this temple with golden finial and vimāna and compound wall for the love of the goddess Chāmaṇḍeśvari and set up a linga named Mahālingēśvara with the goddess Lingām̄ba named after us, and also constructed a new tank to the south of the temple named Lingāmbudhi with a grove and in order to provide for the daily services, food offerings, and illumination directed the Mahiśūr Taluk (authorities) under the buddhi-nirūpa of our king to grant a plot of land below this tank belonging to the government and of the annual revenue of 250 Kanṭhīrāya varahas, free of imposts, to be respected by all. The kings, whether

they be my own descendants or descendants of other kings, who always protect my charities intent on dharma.—I bow to their lotus feet with my head.

Sri Rāma.

Note.

This records the construction of the above temple of Mahalingēśvara with the tank Lingāmbudhi close by and the grant of some land for the services in the temple by Lingājamāṇi, a queen of Krishnarāja Vadeyer III, king of Mysore. The record is dated S' 1750 Sarvadhāri Jyēshṭha ba 10 Saturday corresponding to 7th June 1828.

39

At the village Chikkahalli in the hobli of Varuṇa, on a stone standing in the land of Kālaiya.

Size : 3'-6" x 2'-6"

Kannada language and characters.

ಮೈಸೂರು ತಾರ್ಮ್ಯೋಕು ಪರಾಜದ ಕೋಡಿಳಿ ಚಕ್ರಹೆಂಡಿಯಲ್ಲಿ ಕುರಿ ಕಾಳಬ್ರಹ್ಮನ ಮಗ ಕಾಳಿಯ್ಯನ ಹೆಲದ ಬದುವಿನಲ್ಲಿ ಹೇಳಿ ಬಂತ್ತಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ತ್ವರಾಣ 3½' x 2½'

- ಸ್ವರ್ತಿರ್ಜಿಯಾಂಧುಧಯ ನಾಲ್ಕೆವಾರ್ಣಿಕ ವರ
- ಇ ಇಂದ ಸಂದ ವಿಜಯ ಸಂಪತ್ತಿರದ ಭಾವ್ಯವಿಂದ
- ಬಂಗಾರ ಬಳ್ಳಿ ಶ್ರೀಮತು ಮರುಪ್ರಾರದ ರಂಗಯ . . .
- ಇರು ಬಂಗಾರಾರುವರು ಕಾರ್ಣಿಕಾರ್ಣಿಯ ಕಾಂತಯ [ಹೇ]
- ವರಿಗೆ ಕೆಳ್ಳು ಕೆಂಡತ್ತಗುತ್ತಿಗೆಯ ಕ್ಷಮಾ ಪ್ರತಿಯ ಕ್ರಮ . . .
- ಸಂಮು ಮು . . . ವುರಿದ ಸ್ತುತಿಸಲುವ ಬಂಗಾರಾರ್ಣಿಯ ಗಾರ್ಜುವಿದೇಷಗಾ
- ಗಿ ಸಲುವ ಚಕ್ರಹೆಂಡಿಯ ಗಾರ್ಜು ಇ ನೀ ಸಮಿಗೆ ಕೆಂಡತ್ತಗುತ್ತಿಗೆ
- ಯಾಗಿ ಕಳ್ಳನಿಯ್ಯ ಕೆಂಪ ಇ ಗಾರ್ಜುವಿದ ಕೆಲ್ವಸ್ವಿದೇಷಿಂದ
- ಗಾದ ಗಡ್ಡೆ ಬದ್ದುಲು ಕೆಂಡ ತುಡಿಕ ಅಣ ಅಡುಕಿಲ್ಲ ಕಾಡಾ
- ರಂಧ್ರ ಸೀರಾರಂಧ್ರ . . . ಹೊಂಗಿಂಡಿ ಗುಮುಲು ನಿಧಿ ನಿಕ್ಷೇ
- ಇ ಜಲಪಾಠಾಳ ಅಕ್ಷಣಿ ಆಗಾವಿ ಸಿಂಹ ನಾಧ್ಯಗಳೊಳಗಾದ ವನುಂ
- ಭಾದ ಸರಪ ನಾಯಿಮ್ಮಿನು ಆಗಿಮಾಡಿ ಅನುದಿವಿಸಿಸಿಂದು ನೀರುಕ
- ಇವ ಶ್ರೀತ್ತ ಕಣ್ಣಗುತ್ತಿಗೆ ಗಿ ಇ ಅಕ್ಷರದಲು ಯಾವ್ಯತೇಷಿಲು ವರ
- ಹನು ಮರುಜವಂಧಿಕೆ ಈ ಕಂದಾಯ ಮಾರ್ಗಾರಲ ಕೆತ್ತು ಬಾಕಿರಿ ಇಂ
- ಇ ನಾಳಿ ಬಂಗಾರಾರ್ಣಿಯ ಮಾಳುಯಾಗಿದ ಉದಂಡಿಗಾದ ಕಲಿಗೆ
- ಪೋಡ ವೀರಾರ್ಜಾರ ಬಯಾರ್ಜಿಕೆರ್ಪು ಸಹಿತಾಗಿ ನಾಳಿ ನಂಜನ
- ಸಮಂಕಿಯಂದೊಡುಬಿಯ್ಯ ಕೆಳ್ಳು ಕೆಂಡತ್ತಯಕ್ಷಮಾ ಪ್ರತಿಸ [ವರ್ಣ]
- ಹಾನ್ಯ ಪೂರ್ವವಾಗಿ ಯಂತ ಯಾಡಕೆ ಕಾವೆನಿಯ್ಯ ಅಳುತದರೆ
- ತಂಮ ತಂದೆ ತಾಂ ಗೆಂಡಿಲು ಬಾಂತ್ರಾರನಃ ಗಂಗೆಯ ತಜಯಲ ಹೊಂದ ಭಾವಕೆ
- ಕೆಂಡಕರು

Transliteration.

1. svasti śri jayādbudaya Śālivāhana śakavari-
2. sha 1457 saṃda Vijaya-saṃvatsarada Bhādrapada
3. bahuļa 7 llu śrimatu Marupurada Rāngaya....
4. varu Chimga-hebāruvaru Kāreganahāliya Śāntaya-
5. varige koṭa śōttaguttigeya kallapatṭiya krama....
6. namma Mu....purada-sthālakē saluva Būtigahāliya grāmadoḷagā-
7. gi saluva Chikkahāliyagrāma 1 nū nimage śōtta-guttige-
8. yāgi kalla naṭṭu koṭa ā-grāmada chatussime-yoṭa-
9. gāḍa gadde beddalū tōṭa tudike aṇe achukatṭu kāḍā-
10. rāmbha nīrārāmbha - - hola gūḍeguyalu nidhi nikshē-
11. pa jalapāśāṇa akshiṇi āgāmi sidha sādhyagaḷoḷagāda ēnum-
12. ṭāda sakala-svāmyavānu āgumāḍi anubhavisikondū niyu te-
13. ruva śōtta-kaṭṭuguttige ga 27 aksharadalu yippateļuvara-
14. hanu varuśavandhake i kandāya-mārgadali tettu bāhiri en-
15. du nāū Būtigahāliya Mallayagauḍa Udaṇḍa-gauḍa Halage-
16. pagauḍa Virapa-gauḍa Baya-gauḍanavaru sahavāgi nāū namma
17. samamtiyimdoḍaībaṭṭu koṭa śōttiya kallapatṭi sa [rva]-
18. mānyapūrvavāgi yimti yidake āvanobba alupidare
19. tamma tamde tāi gōū brāhmaṇanu Gamgeya tadiyali komda pāpake
20. hōharu

Translation.

Be it well. In the year 1457 of the auspicious Śālivāhana era, in the year Vijaya, on the 7th lunar day of the dark half of Bhādrapada, the illustrious Rāngaya-varu, of Marupura and Chingahebāruva granted the following *kalla-patṭe* (stone charter) of śrōtra-guttage given to Śāntaya (dē) varu of Kāreganahālli :—

As we granted the village of Chikkahālli situated within Būtigahālli village belonging to our Mu purada-sthāla as śrōtra-guttage after setting up a stone (śāsana) therein, you may enjoy all the rights of possession within the four boundaries of the said village including rice lands, dry lands, gardens, small gardens (tuḍike), embankments, area of land under irrigation by tank (achchukatṭu), lands depending on rain, lands artificially irrigated, crops stacked or reaped, treasure hidden or on the surface, water springs, minerals, imperishables, futures, ready rights and possibilities, and pay every year 27 varahas as śrōtra-guttage (fixed rent payable for a land granted to a priest) as *kanddyam* every year. To this effect we have granted this śrōtriya-kalla-patṭe-mānya (stone charter given to a priest) with our full approval and the consent of Mallayagauḍa, Udaṇḍagauḍa, Halagepagauḍa, Virapagauḍa, and Bayagauḍa of Būtigahālli. Whoever violates this will be guilty of the sin of killing their parents, cows and Brahmans on the banks of the Ganges.

Note.

This records the grant of the village Chikkahalli, a hamlet of Bütigaballi, by the gaudas of Bütigahalli to a person named Sāntayadēvaru of Kāraganahalli. The name of the donee indicates that he was a Viraśaiva priest. Kāraganahalli is a deserted village in the Mysore Taluk. Bütigahalli and Chikkahalli are also villages in the same Taluk. The date corresponds to 10th September 1533 A. D. taking Vijaya S' 1455.

40

At the village Varuṇa in the hobli of Varuṇa on the third viragal (Mysore Taluk No. 43 revised).

ಅದೇ ಮ್ಯಾನೆರು ತಾರ್ಕಾಲ್ಕು ವರುಣದ ಹೇಳಿಬಳಿ ವರುಣದಲ್ಲಿರುವ ತನೆಯ ವೀರಗಳು (ಮ್ಯಾನೆರು ತಾರ್ಕಾಲ್ಕು ನಂಬರು 43 ಅಡ್ಯಾಪಾಡು).

1. ಸ್ತುತಿ ಶ್ರೀ ಗೋಗ್ಗಿಯ ಮನೆ ಮಾತ್ರ	3. ದೀರ್ಘಾರೆ ಎದೆವಂಣಿರ ಮರ್ವ [ಲ] ನತ್ತಂ ಇತ್ತು
2. ಹೆಂಡಿಗಾರಿಷ್ಯ ಸೆಂಟ್ ಲತ್ ವಾರ್ಡಂಕ್ರ್	4. ಬ್ರಾಹ್ಮಣ ಮ್ಯಾನೆರು ಪ್ರಾನ್ತಿಕ ಮಾರ್ಗ ತ್ಯಾಗ

Translation.

Be it well. Bōchiga Dharmasetti, the house servant of Goggi, died when he stood in front of Uttavagalla and Edevari attacked the village. Dugga granted 2 kanḍugas of wet land ?

Note.

This and the following two numbers contain inscriptions on viragals at Varuṇa. The present record is the revised version of the E. C. III Mysore Taluk No. 43. The word *manevagati* means a house servant (See M.A.R. 1916, P. 47). Goggi, the donor of this record has been given in another record (Mysore Taluk 37) the titles, obtainer of the band of five chief instruments, *mahiśāmanta* and possessor of the Original Boar for his crest. Dugga or Durga has also been given the same titles and also the title, born in the Chālukya family, etc. (Mysore Taluk 36). Apparently those two were Chālukya chiefs. It is difficult to say who Uttamagalla was. A chief Uttamagalla is met with in P. 129, M. A. R. 1935 as the ruler of Varahataka and son of Avaniyamma, a Chālukya chief. Edevari was apparently the name of some warrior who was attached to the Chālukya chief. The period of the Viragals has been fixed at about 900 A. D. on the basis of their paleography (M. A. R. 1916 P. 47).

41

At the village Varuṇa in the hobli of Varuṇa, on the 6th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ತುತಿ ದಲ್ಲಿ ತನೆಯ ವೀರಗಳು.

1. ಸ್ತುತಿ	2. ದಲ್ಲಿ	3. ತನೆ	4. ಯಾರೆ	5. ಮಾತ್ರ	6. ತ್ಯಾಗ
-----------	----------	--------	---------	----------	----------

7. ವಡ್ಯಾ	8. ಮೀರೆವ	9. ದತ್ತಿಗ	10. ನೆಯ	11.	ಇ
12.	13.	14. ಅವಮಾಹ್ಯ	15.		

Translation.

Be it well. The house-servant of Goggi or some one (Vada Sattiga?) attacking Sangavalli fought and died. Dugga.....

Note.

This records the death of another house-servant of Goggi in battle and some grant made by Dugga in his memory. The village Sangavalli is mentioned as the place attacked (M. A. R. 1916 P. 47).

42

At the same place, on the 7th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ಥಾನದಲ್ಲಿ 7ನೇಯ ವೀರಗಳು.	
1. ಶ್ರೀಸತ್ಯಯಾಷಾದ ದರ್ಶಿವರು	3. ಸತ್ಯರಾಮ ಕಾರೀಗಂಳಿಂದ ಸತ್ಯಂ
2. ಮಸಿಕಳಾಪ್ರಾಣನಮಂ ಮಣಿಗಂ	

Translation.

When Satyaya was ruling, Mattiga son of Masikalla-gâvunda of Dadigavali died in the battle of Segeyal? Nâka.

Note.

This is also similar to the previous viragal grants. Dadigavali also known as Dadigavâdi, appears to have been in the west of the Bangalore District and it is mentioned as one of the provinces conquered by the Chôla king Râjarâja. (See also M. A. R. 1916, P. 47.)

NANJANGUD TALUK.

43

At the village Nanjangûd in the hobli of Nanjangûd on a slab in the ceiling of a manâṭpa in the Tirthaghatta (Nanjangûd Taluk 19 Revised).

Kannada language and characters.

ನಂಜನಗೆಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ಐರ್ಥಾಫ್ಲಾಂಕ್ ದ ವಾಂಂಡವರ ಮೇಲಾಂತಿ 2ನೇಯ ಅಂಕಣದ ಕಳ್ಳನಲ್ಲಿ
ನಂಜನಗೆಡು 19ನೇಯ ನಂಬರು ಶಾಸನದ ತಿಂಡಿ ಪಡಿ.

1. ಶಾಧಮಸ್ತ ನಮಸ್ತಂಗ ಶರಣ್ಯಂ ಚಂ
2. ದ್ರಿ ಹಾ[ಮರ ಹಾ]ರವೆ ಶ್ರುತೀರ್ಹಿಕ್ ಸರ್ವಾ ರಂ
3. ಧ ಮಹಿ[ಲಸ್ತಂಧಾ .]ಯ ತಂಧವೆ | ಸ್ತುತಿ ಶ್ರೀಜ

4. ಯಾ [ಧ್ವಿದಯಿತಾಲಿ] ವಾಹನಕರ ವರಿಷ್ಟ ಎಣಿಕೆ
5. ಸಂದ [ಭಾವನಾಮಿ] ಸಂಪತ್ತಿರದ ಶ್ರಾವಣ
6. ಶುಧ ಸುತ್ತುರ ಸಿಹಾನಿ
7. [ದ ಮ್ಹಿದ ದ] ಉದಾರಿ ಬಸವಪ್ತ
8. ಉರುಯಾ [ರವರು] . . ಸಂಗಮೇಶ್ವರದ
9. ಉತ್ತಂ
10. ಯಾ ತೆಂದರೆ ತಮಕಾಯ್ತ್ವ
11. ಕೆ [ಕೊ] ಕ್ರಾಗಾಲದ ಸ್ತೋದಾಪ್ತ ತಮ
12. ಗೆ ರೆಕ ಗಿ ಯಾಗಿ ನಡಮ ಬಾಹ
13. ಸಂಖೇಸಾಧಿ ಗ್ರಾಮ ಅದಕೆ ಸಲುವ ಸಂಖ್ಯೆ ಸ್ವಾಂತ್ಯ
14. ಸವ ಯೈಂಗ ಮುಖಾರಸ್ತ ಇದ ಬೀಲಕರಿಯ
15. ಉ ಸಂಗಮೇಶ್ವರ ದೇವರಲ್ಲಿ ವಾಸವಾಗಿ ಯಾಹ
16. ಸಿಗಿನ ಉದೆಯಿರಿಗಿ ಅಧಿಭಾಗ ಕರಿದು ಉ
17. ಇದ ಉದ್ದೇಷಧಾಗಿ ಉದಕೆ ಸಲುವ ಪತ್ಯ್ಯ ಸಾಂ
18. ಮ್ಹಿ ಸಹ ಸಂಗಮೇ [ಶ್ವಿ] ರ ದೇವರ ಬಡ [ಗ್ರಿ] ರಾಗಿಯಾದ್ಯ್ಯ
19. ಧಾಗಿನ [] ದಿಂಡಿಪರಾಗಿಯಾದ ಪುತ್ಯ
20. ದ ತೆಂಡಿ . . ತೆಂಪ ಸಮು [ಗ್ರಿ] ಸಂಡರ ಬಾಹಗಿ
21. ದೆಹಿ . . ಸಂಗಮೇಶ್ವರ ದೇವರಿಗೆ ಬಸ
22. ಪ್ರಸ್ತು ಸಮತ್ವ್ಯ [ಸಿ] ದರು ಯ್ಯಾಗಾ
23. ಮುಗಿ ಮೂ ಸಜ್ಜಿಲಾಗಿದ ನಂ
24. ದೀರ ಅಗಸ್ತ್ಯನಾಧಿಗಳೂ . . .
25. ಯಮ ಕೊಂಡು ಸಂಗಮೇಶ್ವರ
26. ದೇವ ಕಾಯ್ಯ್ಯಾವಮಣ ತಂಮ ತು
27. ತೃತ್ಯ ಯಾಗಿ ಕುಡಿದ ಆ
28. ದ್ರಕ್ತಿ ಆರ್ಯಾಧ್ರಾಕ್ತವಾಗಿ ಮಾ
29. ಇಕ್ಕೆಂ ಸಂಗಮೇಶ್ವರ ದೇವರ ದೇವಪ್ಯ
30. ಕ ಸಂಗಿರಿ ಉದೆಯಿರು ಅಲ್ಲಿದ ಮಹತ್ತು ಕತ್ತರಿ
31. ಯಾದರೆ ತಹಿದರು ಗಿಗೆ ತಿರಿಯಲಿ ಕರಿ
32. ರಿನು ಬ್ರಾಹ್ಮಣ ಕೊಂಡಪಾಪಕ ಕೊಳೆದರು ॥
33. ಸದಭಂದರದತಂವಾಯೀಲ ಪರತವಸುಂಧರಾ
34. ಪತ್ಯ್ಯಾಪ ರಂಭ ಸಹಾನ್ಯಾಂ ವಾಷಾಯಾಂದಾಯಕೆರ್ಮಿ

Note.

This and the next record have been published in the *Epigraphia Carnatica* Vol. III as Nanjangud Taluk Inscriptions No. 19 and 20 and have also been very briefly noticed in page 58 of the Mysore Archaeological Report for the year 1918. But owing to the height of the ceiling of the mantapa in which the inscription slabs are set up and the difficulty of access to them except in hot summer when the water of Kapila river in which the mantapa stands is very low have prevented a proper reading of the inscriptions or taking of good inked estampages of them.

These difficulties were overcome by setting up a temporary scaffolding during the month of April 1936 and careful readings and estampages were taken. It is also to be noted that some letters in the middle of the slabs are completely worn out and lost and some letters at the end of each line are hidden by mortar pointing. All the same the inscriptions have been deciphered as fully as possible and re-published here.

The present record begins with the usual stanza in praise of the god Śambhu. Next comes the date 1436 of Śāliyahana era, Śrāvāṇa śuddha. The name of the cyclic year (Bhāva) is lost and so also the tithi and week-day. The year S' 1436 is equivalent to A.D. 1514.

The inscription next records a grant made by Bhaṇḍāri Basavappa Odeyer, head of the (Viraśaiva) matt at Suttūr (a village in the Nanjangūḍ Taluk, about 7 miles to the north-east of Nanjangūḍ) in connection with the temple of Sangamēśvara contructed newly by him. The word Sangamēśvara means the god Śiva set up at the confluence of two rivers. Here the confluence of the Kapila and Kaṇḍinyā near the present Nanjuḍēśvara temple at Nanjangūḍ is referred to. Where this Sangamēśvara temple stood cannot be now definitely determined. Probably it must have stood somewhere near the Tirthaghāṭṭa where the inscription stones are now found.

The grant made by Bhaṇḍāri Basavappa Odeyer is described as consisting of (1) the village Simḍenahalli in Kottāgāla-sthala with all its rights (2) Half the revenues of the village Chilahalli in Etiga Muḍūru sthala, the other half going to Sirigiri Odeyer residing in the temple of Sangamēśvaradēvaru (3) a flower garden to the north of the temple of Sangamēśvara and west of a part of some land? (4) A wet land of the sowing capacity of 1? khaṇḍuga in the village (the name of which is lost) belonging to the donor.

It is next stated that all these lands were made over for the services of the god Sangamēśvara by the donor Bhaṇḍāri Basavappa Odeyer and that their income was to be enjoyed by Agastyanātha, *nambi* (temple priest) at Najalugūḍ (same as Nanjangūḍ) who was to perform all the services connected with the god Sangamēśvara and that the above lands were given to him as a hereditary perpetual estate for those services.

It is further stated that the managing authorities or trustees of the temple of Sangamēśvara were Sirigiri Odeyer and other *mahattu* (Viraśaiva priests) residing therein.

The usual imprecation that the violators of the grant would be guilty of the sin of killing cows and Brahmans on the banks of the Ganges is next given. After this comes the stanza stating that he who confiscates land given by oneself or others is born as a worm in ordure for sixty thousand years. This concludes the record.

At the same place in Nanjangud, on a second slab in the same ceiling (Nanjangud Taluk 20 revised).

Kannada language and characters.

ನಂಜನಗ್ಗೆಡಿಗೆ ಲುತ್ತರ ಕ್ರೀರ್ಥಾಖಾತ್ಮಕ ಮಂಂಪದ ನೆಯ ಅಂಕಣದ ಮೇಲ್ರಾಖಣೆಯ ಕಲ್ಲಿನಲ್ಲಿ.
ನಂಜನಗ್ಗೆಡು ಅಂನೆಯ ನಂಬರಿನ ಅಂದ್ವಪಡಿ.

ತ್ರೈಮಾಣ 8' x 2'.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಿರಶ್ಮಿ	17. ಗಿನಂದು ಬಾಂಗರದೆ ಲಿಗೆರ ಕೆಂ
2. ಎಂ ಚಂದ್ರಚಾಮರ ಕಾರಮೆ ಕ್ರೀ	18. ರಾಗಿಗದೆ ಲಿ ಮುಂಜರಲಂಗ
3. ರೇಣ್ಣ ನಾಗರಾರಂಭ ಪುಸ್ತಂಧಾಯ ತಂ	ಗಿಂಡಾ
4. ಧವೆ ! ಸ್ವಾಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾದ್ಯಮ ಕಾರವಾ	19. ಗಿನಂದು ಬಾಂಗ ಧುಮಿ ಅಂಂ ಸಂ ಕೆಂ
5. ಹಂತಕರುಷ ಗಳಾಳಿನೆಯಾ [ಸಂದ ವ] ಕ್ರಮಾ	20. ದ[ಗ]ರಾಗಿ ತಾಣಾ ಬ್ರಹ್ಮದೇಷದ ಕೆಂ
6. ಧಾರಂವತ್ತಾರದ ಕಾವ [ಇ ಸು] . . . ಇ	ಪಡು
7. ಲೂ ಸುಶಾರಸಂಹಾಸುಪದ ವ ಪ್ರಾದ್ಯ . . ಇ	21. ಮು ಸಂಗಮೇಶ್ವರದೇವರಿಗೆ ಬಿಂದ
8. ಎಂಜಾರ ಬಾಂಗಪಾರೆರಾ ಕಂಡಾ [ಸದಯ]	ಡಕೆಂ
9. ಕೆಂಕಣತೆಯಲ ತಾಣಮೂ [ತಂಪಾಗಿ ಪ್ರಕಟ್ಯೇ] ಮು	22. ಗನ ಕೆಲ್ಲಿಡ ಯಿತ್ತುಗದೆ ಮುಂರ ಕದ . . . ದಿಕ್
10. ದಿದ ಸಂಗಮೇಶ್ವರದೇವರಲ ವಾಸವಾಗಿ [ಹುರಿ ಗಿರಿ ಗಿರಿ] ದೇ	23. ಲಕ್ಷಣ ಗಾಮದಾ ಸಂಗಮೇಶ್ವರ . . . ಯ್ಯ
11. ರಂಗ ಮಾರ್ಗ ತಂಪು ಕಡೆ ಸಹ [ವಾಸವಾಗಿಕ್ಕಂ	24. ದ್ವಿಂಧಾ ಕಣಿದು ಲಾಂದ ಆಧ್ಯತ್ಮ . . . ನು
12. ಯಂಗಾಗಿ ಸ್ವೇರ್ವಾ ಮೇಲುವೆ [ಧ್ಯ] ಗಿಂಗೆ	25. ಸಂಗಿರ ಸಂದುರು ದೇವರಿಗೆ ಧಂಡಾ [ರಿ ಬಂಪಂಪ್ಯ] ಒ
13. ಮುಂಡಾಕ್ಕೆಡಿಯ ಸೀಮೆಯಲ್ಲಿ ತಮ [ಗೆ] ಲಂ	26. ದುರು ಪಂಕ್ತಿಸಿದರೂ ಯಾದಕೆ ಗಂ
14. ಗಮುದ್ರಿ ಶಾಶಾಸನಪುರ್ವರ [ವಾಗಿಕೊಣ್ಯ] ಡಾಕ	27. ಗೆಯ ತಡಿಯಲ ಕಂಡರೆನೂ ಬಾಂಗ . . . ದೂರಾ
15. ದುಂಡುನಂಜಿಯ ಗಾಮ ಉದಕೆ ಯ	28. ಕ್ರೀ ಕೆಲ್ಲಿರು ಸದಕಾಂಪರದ ಕವ
16. ಸಹ ಹೆಣುಪಾಡಿಯ ಲಂಗಾಮು . . . ಡಾಕ	29. ಸುಂದರಾ ! ಪ್ರತಿಪ್ರಾರುಪ ಸಂಕಾಶ . . . ಕಾ
	30. ಯಂಕ ಕ್ರಮ ! ಸ್ವಾದಕ್ತಾ ದ್ವಿಗುಣ . . . ನು
	31. ವಾಲಯಂ ! ಪರದಕಾವ ಕಾರೇಣ . . . ಲಂ
	32. ಧವೇಂ !

Note.

This record is found near the previous record. Its estampages and readings were taken in similar circumstances, the only difference being that only a few letters are lost in each line in the present record.

After the usual stanza in praise of Śambhu the date of the record is given as S' 1436 BhAvā sam. Śrāvanya śu (or ba) 1. Taking the fortnight as suddha the date would coincide with 22nd July 1514 A. D. a Saturday.

The record next registers a grant of lands made by the pontif (paṭṭada) of Suttūr Matt (called here Sutūra-simhāsana) named Bhaṇḍāri Basavappa Odeyer to Sirigiri Vadeyer and his associates dwelling in the Sangamēśvara temple newly set up by him in the southern bank of the Kapilā river for the daily food and other expenses.

The grant consisted of (1) the village Boppanhalli and its hamlets situated in the Mūḍaṇa Kōṭe-sime and (2) wet lands of the sowing capacity of 1 khaṇḍuga in the village Hoṭalavāḍi and containing a stone marked with *linga* to indicate boundary (3) and wet lands of the sowing capacity of 2 khaṇḍugas to the south of Gora (vāḍi ?) and (4) 500 measures of dry land in Muṭur (5) and a cocoanut grove planted and nurtured by the priest Sirigiri Vodeyar to the north and (6) half the village of Chilahalli in Yettagada Muṭur sthāla, the other half going for the services of the god Sangamēśvara. All these lands are said to have been made over by Bhaṇḍāri Basavappa Odeyar to Sirigiri-Oderu-dēvaru (same as Sirigiri Vodeyar).

It may be noted that the names of the above two priests are found in the previous grant also. [See also M. A. R. 1913, P. 50.]

The usual imprecations against the violators of the grant are found at the end of the record.

45

At the village Kattavāḍipura in the Hobali of Nanjangūḍ, on a stone set up at the village entrance.

Size 2'-6"×1'-6".

Kannada language and characters.

ನಂಜನಗ್ರಾಮಕು ಕನಬಾ ಹೇಡೆರಿ ಕತ್ತಾದಿಷ್ಠಿರದ ಅಂಕದ ಬಾಗಿಲಳ್ಳ ನಾಣ್ಯಕಲ್ಲು.

ಶ್ರವಣ ೨೨' x ೧೨'.

ಬ್ರಹ್ಮಾನುಖ	
1. ಸ್ತುತಿ ಇಯಾಧ್ಯಾಯ	14.
2. ಶ್ರೀಮತ್ಸಂಸ್ಕಾರದ ಶಾಖಾಗಾ	15. ಗ್ರಾಮದ ಕ್ರಯ
3. ರ ಸಂಪಂದಿರಾದ ದ್ಯಾವಾ ಪ್ರತಿಧಿ	16. ದಾಸದ ಶಿರಾಶಾಸನದ
4. ಮಾ ಮಹತ್ಸಂಸ್ಕಾರ	17. ಕ್ರಮವಂತಿಂದರೆ
5. ದಾ ಗುರು ರಂಗ ಜಂಗಮಾ ಕ್ರಿ	18. ದೇವರ್ಗಂಧುಕಾರೆಯ
6. ಯರಾದ ಸಂಭಾರ ದೇವರ	19. ಸ್ತುತಿ ಸಲುವ ಪುರ
7. ಮರದ ಸಂಕಾಶದ ಬ	20. ದ ಗ್ರಾಮವ ಕೆಳಗಿಯಾ
8. ಇರದ ಸಂಸ್ಯಂದರ್ಶನರ ಸ	21. ಗ ಕೆಳಕ್ಕಿರಾಗಿ ಇ ಗ್ರಾಮ
9. ಕ್ರಿಯ ಸಾಧ್ಯ ರಾಮೇಧೇವರ	22. ಕ್ರಿ ಸಲುವ
10. ಸಾಧ್ಯರು ಮೊಸ ಮಹ	23.
11. . ನಾಥ ದೇವರೆ	24.
12. ಕಳರಿಯ ಮಲ್ಲ	25. ಸಕರಾಣುಮ್ರ
13. ನಾಧುರೆ	26.
ಉತ್ತರ ಮುಖ	ಉರೆಬ್ಬರು

Note.

This records the charter of sale of the village Pura belonging to Kājale-sthāla, the village being sold rent-free (kodagi) by Mallinātha Oderu of Kājale in favour of the Vīraśaiva priest Hosamaha...nāthadēvaru, disciple of Siddharāmādēvaru who was a disciple of Bīḍarāda Nanjanāthadēvaru belonging to Nanjanāthadēvara-māṭha.

The usual epithets are given for the donee *viz*: possessed of pure and righteous conduct according to Śaiva religion and belonging to the *mahāmahattu* (the great priesthood) in the heaven and earth and devoted to the worship of gurus, linga (Śiva) and Jangama (Śaiva priests).

No date is given. The characters belong to the 16th century.

46

At the village Dēvarasanahalli in the hobli of Nanjangūd, on a stone set up in the rice land of Venkaṭappa

Size 5'×1'—6".

Kannada language and characters.

ಅಂತೇ ಪಂಜನಗುಳಿ ಹೋಳಿಬಳಿ ದೇವರನಹಳ್ಳಿ ಬಳಿ ಗುಂಡ್ಲು ಹೋಳಿ ಬಲವಾತ್ತು ಕಹ್ಯೇಗಾಳಿನ
ವೆಂಕಟಪ್ಪನ ಗರ್ಭಯಲ್ಲಿ ನಷ್ಟಿಕಲ್ಲು.

ತ್ವಂತಾಜ 5'×1'.

1. ಶ್ರೀಮಂತಿ ಮಹಾ ಮಂ	10. ನಾಭಾಪುರ ಇಥಮ್ಮೆ
2. ದೇವಾತ್ಮಕ ಶ್ರೀ ಎರಕಂ	11. ವ ಪಾಲ್ಯಾಮರು ಅಂದಾಳು
3. ಕಂಡ್ಲು ಬಡಯಾರು	12. ಪರಸು ಕಾರನಾಡ ಮ
4. ಶ್ರೀ ಗುರುವೀರಂಗ	13. ಕಾಷ್ಟಧುರಾಳಿ ಯಾ
5. ದೇವೈಯಾಗಂಗ ಆ	14. ಧಂಮ್ಮುಕೆ ಆರು ಅಳು
6. ಚಂದ್ರಾಕೃತ ನ್ಯಾ ಇ ಆ	15. ಕಿಡರು ಗಂಗೆಯ ತ
7. ಗಿ ಧಾರಾಪುಂಡರೆ ವಾ	16. ಇಲ ಕವರಿಯನು ದ್ವಾ
8. ಗಿ ನವ್ಯು ಮಾನ್ಯ ವಾ	17. ಹ್ಯಾರ ಕೊಂಡ ದೋಷರ್ಕೆ
9. ಗಿ ಕೆಳ್ಳಿ ಸಂಹಂಡ	18. ಹೇಳಿಸು ಶ್ರೀ

Translation.

The illustrious mahāmāṇḍalēśvara Śri Vira Śankāṇa Odeyer granted Nanjunḍā-nāthāpura with pouring of water and free of taxes as a perpetual gift to the illustrious guru Vira Lingadēvaiya. The protectors of this charity are the maha-prabhus ruling for the time over Kāraṇād. He who violates this grant will incur the sin of killing tawny cows and Brahmans on the banks of the Ganges.

Note.

This records the gift of the village Nanjunḍānāthāpura, probably the same as the present Dēvarasanahalli where the grant is found, to a Viraśaiva priest Vira Lingadēvaiya or Guruvira Lingadēvaiya. The donor is named Vira Śankāṇa Odeyer, who was apparently the chief (*mahāprabhu*) of Kāre-nād District in Nanjangūd. No date is given. The characters belong to the 15th century A. D. Nothing more is known about the chief referred to.

47

At the village Uppinahalli in the hobli of Nanjangūd, on the 1st slab set up at the village entrance (Nanjangūd Taluk 55 revised).

Size 7'×4'.

Kannada language and characters.

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಳಿ ಲಾಹುನಹ್ಲಿ ಹರೀಗ್ರಾಮ ನವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ
ಅಂಕದ ದಾಗಿಲನಲ್ಲಿ ನಷ್ಟ ಇನೆಯ ಕಲ್ಲು, ನಂಜನಗೊಡು ರ್ತನೆಯ ನಂಬರಿನ ತಿದ್ದುವದಿ.

ಪ್ರಮಾಣ 7'×4'.

1. ಶ್ರೀಸ್ವಾತಿ ಸರ್ವಾಸ್ತ ಭಾವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಭ
2. ಶ್ರೀಪದ್ಮಾಂಶು ಮಹಾರಾಜಾಭಾರಿರಾಜಂ ಪ್ರ
3. ರಮೇಶ್ವರಂ ಪರಮಾಂಭಾರ್ತಾರಕಂ ದಾಳುರಾವಕ್ಕೆಷ್ವರವ ರಾ
4. ಧೀಸ್ವರ ಯಾದವ ಕುರಾಂಬರಿದ್ದು ಮಣಿ ಸವ್ಯಾಂಭೂ ಹೂಡಾಮಣಿ ಮ
5. ರೆ ರಾಜ ರಾಜ ಮಲೆಪರೀಳಂಡ ಗಂಡಭೇರುಂಡ ಕದನ
6. ಪ್ರತಂಡನೆಕಾಂಗ ಏರ ಶಸ್ವರಾರ ಸಿದ್ದಿ ಗಿರಿಧರ್ಗ ಮ
7. ಲ್ಲಿ ಕಲದಂತ ರಾಜು ವೈರಿಧಕಂತೀರವ ಮ [ಗ] ರ ರಾಜ್ಞಿ ನಿಮ್ಮಿಸಿಲ ಹೋ
8. ದರಾಜು ಪ್ರತಿಷ್ಠಾಚಾರ್ಯುಂಣ ಶ್ರೀಮನ್ ಮಹಾಮಂಡರೀಸ್ವರ ಶ್ರೀ ಪ್ರತಾಪ
9. ಹ್ಯಾಕ್ರಿಸ್ ಹ್ಯಾಸ್ಕ ಶ್ರೀ ಏರ ನಾರಸಿಂಹ ದೇವರಸರು ಪ್ರತಿರಾಜುಂಗ
10. ಯುತ್ತರ ಸಕರಿಷಂ ಗಾಂಂ ಸಂದ ಯಹಿಧಾನ್ಯ ಸಂಪ್ರಾರದ
11. ಕ್ಷೇತ್ರ ಸುದ್ದು ನ ಅದಿವಾರ ದಂದು ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾ
12. ನ ಪ್ರತಂಡಣಾಂ ಯಿಕರು ಶ್ರೀ ಮಂತ್ರಣ ದಣಾಯಿಕರುಂ ಶ್ರೀಮ
13. ತು ಕರಿಯನಾದ ಮಹಾಪ್ರಧಿ ಕಾವುಂಣ ದೇದ ಕೆಳಿಯ ದಾಖಿನ್ಯಂ
14. ದಂ ಮಗ ಅಪ್ಪಣಪ್ರಧಿ ಗವುಂಡನ ಮಾರ್ಗ ಹೆಸ್ತಗವುಂಡ ಕೆಬ್ಬ
15. ಯ ಗವುಂಡ ಕಾರ್ಯನಾದ . . . ಮಗ ಮಾದಿ ಗವುಂಡ ಮೌಳಾದ ಸರ
16. ಲ . . . ದೇವರಹ್ಲಿ ಯಾದ ವರಸ
17. ಒಂ ಪ್ರತ್ಯಾಂದ ಮಂಸ್ಯೇ ಮಗ ಪ್ರತ್ಯಾಂದ ಸಂಕಸ್ಯೇಯಿ
18. ಪ್ರತ್ಯಾಂದಾಂ ಮಾಹಿಸ್ಯೇ ಮಗ ಮವುನ ಮಾಣಿಕ್ಯ ಸೆ
19. ಛ್ಯಾ ಕೆಲ್ಲಾಪ್ರಧನ ಮಗ ಮಂಮಲ ಸ್ಯಾ ಮತ್ತುಲ ಸ್ಯಾಯ ಮಗ ದೆ
20. ನಮಾಂತರ ಸ್ಯಾಯಿಗಾದ ಮಂಬಯ ಸಮಸ್ತನ ಗ
21. ರಿಯುಂ ಆ ಪ್ರತ್ಯಾಂದ ಸಮಸ್ತ ಸಂಘ (ಿ) ಮಾಡಿಸ
22. ಕೂಪ್ಯ ಮಂಗಳವಾರದ ಸಂಶಯ
23. . . . ದು ಯಾರದ ಸುವರ್ತ
24. . . . ಆ ಪ್ರತ್ಯಾಂದಾಂ ಮೇದರಾದ ಮಂಂಡಲ ನಾಯಿಪ್ಪಣ
25. ಇ ನಾಯಿ ಮವುನ ಮಾಣಿಕ್ಯ ದೇಸಮಾಣಿಕ್ಯ . . . ಆಲುವ
26. ರಿಯಮನ್ಯ ಅಂತು
27. ಮಾನ್ಯಯ

Note.

This inscription belongs to the reign of the Hoysala king Narasimha III. He is called mahāmāndaleśvara Pratāpachakravarti Hōsala Śrī Narasimhadēvarasar and is given the following titles: Refuge of the universe, lord of wealth and earth, king of kings, supreme lord, the great master, lord of the excellent city of Dvārāvati, a sun in the firmament the Yādava race, crest-jewel of the all-knowing, lord over Male chiefs, champion over Malapas, gāndabhrūṇḍa, terrible in war, sole hero,

Śanivārasiddhi, giridurgamalla, a Rāma in moving battle, a lion to elephants the enemies, uprooter of the Magara kingdom, establisher of the Chōla kingdom :—

The inscription next records the establishment of a fair (*sante*) to be held on Tuesday at Maṇali by the mahāpradhāna prachaṇḍadāṇḍanāyaka Manchaṇḍaṇṇāyaka and Chāvundadēva, *mahāprabhu* of Hiriyānād and certain gaudas named Kereya Bāchigavuṇḍa's son Appaṇaprabhugavuṇḍa's son Honnagavuṇḍa Kereyagavuṇḍa, Mādigavuṇḍa of Kārenād and certain *setṭis* named Sankasetṭi, *pattanāsavāmi* (mayor) of Narasimhapaṭṭaṇa alias Dēvarahalli, son of Marisetṭi, Mauna Māṇikyasetṭi, son of Paṭṭanāsavāmi Māchisetṭi, Mammalasetṭi, son of Kollappa, Dēsamāṇikyasetṭi, son of Matyalasetṭi and other *nagare* (merchants) of the village Maṇali. Certain grants seem to have been made in connection with the fair for the paṭṭanāsavāmi and maṇḍalasvāmi Mauna Māṇikasetṭi. But this part of the record consisting of lines 21-27 is worn out and cannot be made out fully.

The grant is dated S' 1200 Bahudhānya sam. Chaitra šu. 1 Ādīvāra. The date corresponds to 25th March 1278 A. D. if we take the lunar month Chaitra of the year Bahudhānya S' 1200 it will be a Friday. If we take the solar month Mēsha the date would correspond to 24th April 1278 A.D. a Sunday as stated in the grant. Probably this is the date intended. The date falls within the reign of Narasimha III (1254-1291).

Manchaṇḍa-ḍaṇṇāyaka who is styled here mahāpradhāna is also met with in several inscriptions of the neighbourhood (See E. C. III, Nanjangud 92 of S' 1214 and 103 of S' 1213, etc.). As regards the places mentioned in the grant, Hiriyānād is referred to in certain records as containing the villages Mūgūr and Tagadūr now in the T-Narsipur and Nanjangud Taluks (E. C. III, T.-Narsipur 78 and Nanjangud 118). Maṇali is mentioned in two records E.C. IV, Yedatore 13 and 14. .

The record has no invocatory or imprecatory stanzas.

48

At the same place in the village Uppinaballi, on a second stone (Nanjangud Taluk 56 revised).

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಸ್ವಾನಕ್ಕೆ ಕರೇ ಗ್ರಾಮನಿರ್ವಹನದ ಮಾರಿಗುಡಿ ಬಳಿ ಅನೆಯ ಕ್ಲ್ಯಾ. ನಂಜನಗ್ಲೊಡು
56ನೆಯ ನಂಬಿರು ಶಾಖನದ ತಿಳ್ಳುಬಡಿ.

ತ್ವಮಾಣ 6' × 3'.

1. ಶುಭಮಸ್ತು ಸ್ವರ್ತು ಶ್ರೀ ಏಜಿಯ ಮುದೆಯ ಶಾಲಾಕಾಕ್ಷ
2. ಶಕ ಪರಿಷ ಇಂಲಾ ಸಂದ ಸುಧುಕ್ಕು ಸಂವತ್ಸರ
3. ದ ತ್ಯಾತ್ರ ತು ಇಲ್ಲ ಶ್ರೀ ಮುಕಾ ಮಂಡರೇಸ್ವರ ಶ್ರೀ
4. ರಂಗಾಷ್ಟಾ ವಾಣಿ ದೇವರಾಜುವಳೆಯರ್ಕುಯ
5. ನವರ ಅಪ್ರಾಣೇಯಂದ ಸಜನಾಫ್ಯಾಯನವರ

6. ಅನುಮತಿಂದ ದೇವಾಜಂಮ್ಯ ನವರು ಮಾಡು
7. ವಧುರ್ ನಾಧನದ ಕ್ರಮವೆಂಕೆಂದರೆ ನಂಮ ಆರಿನವ
8. ರು ನೇಗ್-ಸ್ತರಾಗೆರಾಗಿ ರಳಿರೆಯಲಿ ಮಾರವನು ಕಡುಸಿ
9. ಪಾಹಾಮಹತ್ತಿನ ಮಾತಿದವರಿಗೆ ಅವರಿಗೆ ಕೊಳ್ಳು
10. ನ್ಯಾಯ ಕರೆ ಸೇಮೆಗೆ ಸಲುವ ಖಾಸಗಿ ನಾಯ ಗ್ರಾಮ
11. ಮನು ಶಿವಾರ್ಥಿತವಾಗಿ ಲಂಗಮುದ್ರೆಯ ಕಲ್ಪನು ನಾತ [ಒ]
12. ತಮನು ಮಾಡಿದ ಸಂಬಂಧ ಆ ಗ್ರಾಮಾದಲಹಿ
13. ಶಿಶ್ರು ಸರ್ವಸ್ಯಾಮ್ಯಮನು ಆಚಂದ್ರಾರ್ಥವಾಗಿ ಧರ್ಮವಾ
14. ಗಧುರ್ ವನು ಸದಕುವರಿ ಯಂದು ಕೊಳ್ಳು ಗ್ರಾಮ
15. ಮಾ ಯಾ ಧುರ್ ವನು ಅನುಗಾಲ ಯಾಗಿ ಸಡಿಸಿದಂಧರೆರು
16. ಸೂಕುಕವರೆಯು ಕರಿ ಯೇ ಧುರ್
17. ವ ಆವಿನಾದರು ಆರುತ್ತದ ಆಂತ
18. ವರು ಕಾಸಿಯಲು ಗೇಳಿಸಹಕ್ಕಾದ ಮನು ಕ್ರಿಂದ ಪಾಪಕ ಮೈಹ
19. ರು
20. ಮಾತ್ರು ಹತ್ರು ಯ ವಧಿಸಿದಂಧ ವಾತಕೆ ಹೀಗೆ
21. ಕರು ಆರುತ್ತದ ಪರ್ಗೆ ಆ
22. ಶ್ರೀರಂಜನೆ ಇ ದಾನ ಮೂ
23. ಸ್ತು ಕ್ರೋಣ ಶುಧಿಸುನ್ತು

Note.

This inscription which was originally published as Nanjangud Taluk No. 56 has now been thoroughly revised. It records the building of a matt at the village Kalale (in the Nanjangud Taluk) for the Viraśaiva sect of gurus by Dēvājammanṇi in memory of the departed Arasinavaru (the king?) and also the gift of the village Uppinahalli in Kalale-sime by her for the expenses of the matt. The village is said to have been granted with all the rights of possession after setting up boundary stones marked with a *lingam*. The usual imprecatory sentences next follow.

The gift is said to have been made on the 5th lunar day of the bright half of Chaitra in the year 1584 Subhakrit of the Śalivāhana era during the reign of Dēvarājuvaḍeyaraiya at Śrīrangapaṭṭana and with the approval of Nanjināthaiya. The date corresponds to 14th March 1662 A. D.

The donor of this grant Dēvājammanṇi is also referred to in another record of Nanjangud Taluk which records a grant by her for a Viraśaiva Matt at Kalale (E. C. III, Nanjangud 81). She was probably the queen of Kaṇṭhīrava Narasarāja Odeyar, king of Mysore, who ruled from 1638 to 1659 A. D. She seems to have been a follower of the Viraśaiva faith. (See E. C. III Intr. P. 28. Nanjināthaiya, whose approval was obtained for the grant to the matt at Kalale was probably a chief of Kalale). Dēvarājuvaḍeyaraiya, the king of Śrīrangapaṭṭana at the time of the grant was Dēvarāja Odeyar, king of Mysore who ruled from 1659 to 1672 A. D.

At the same place in Uppinahalli on a 3rd slab (Nanjangud 57 revised).

Size 2'-6" x 1'-6".

Kannada language and characters.

ಅದೇ ಉತ್ತರವಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕ್ರಿಯೆ ತುಂಡುಕ್ಕು ಸಂಚರಿಸಿದ್ದು 57ನೇಯ ಸಂಬಿಳಿನ ಕಾಲನದ ತಿಳ್ಳುವಡಿ.

ಪ್ರಮಾಣ 2'-6" x 1'-6".

1. ಶ್ರೀ	ವರ್ತ್ತರದ ಕಾರ್ತಿಕ	7. [ದೇವ] ಯ ಮಂದಿರಾದ ಹನ್ಮಳಸ್ವರ್ವ ಸಾಜುಮ್ಮಾ
2. ಬ್ರಹ್ಮಾನಂದ ಕಾರ್ಯ ನಾಡ		8. [ಸಾಂಘ] ವಿಷ ಕೊಂಡುಕೆಂಪ ಕೆಂಪಾದೆಂ
3. [ಮು] ಹಾ ಪ್ರಧಾ ಕಾಮಣವರು [ಉ]		9. [ಗ್ರಾಮ] ರ ಅಂತು ಗ್ರಾಮ ಗುತ್ತಗೆ
4. [ಪ್ರ] ಹಂತ್ಯು ನಾನ್ಯಾಸರಿಗೆ ಕೆಂಪು ಧರ್ಮ್ಯ ನ		[ಪ್ರಾ]
5. ರ ಮ್ಯಾಕಾಬ್ಯಾಸ ದೇವರ		10. [ಹೃದಿ] ದ ಮಾಗ್ರಿದಲ ಕೆಲುವಿರಿ ಯಾಥಮ್ಯ
6. ವ ದೇಹಿಯ ಮುಖು ನಾನ್ಯಾಸಕ್ತಂ ಸಹ ಗ		11. . . . ನಾನ್ಯಾಯ ಉಪ್ಪಾವಾರ್ಯ ಹನುಂಜಾ

Note.

The characters of this inscription are much worn out at the end. In the beginning of each line some letters are lost.

It seems to record the grant of some village, perhaps Uppinahalli with all rights to the authorities (sthānika) of three temples, Mallikarjuna.....vedēvi andfor services. An annual payment of 1 varaha as *kodagidere* (?) and of some other items was to be paid as fixed rent (*grāma-guttage*) for the enjoyment of the village.

The grant is said to have been made by Kāmaṇa, *mahāprabhu* of Kārenād. It is not dated in any era, and the cyclic year given cannot be clearly made out. The characters seem to belong to the 16th century A. D. Kārenād or Kārenād 70, a district comprising some of the villages around Uppinahalli is also referred to in several inscriptions—E. C. III, Nanjangud 25, 59, 82, 128, 188.

At the village Kirugunda in the same hobli, on a fragmentary slab near the Bhōgēśvara temple.

Size 1'-6" x 1'-0".

Tamil and Grantha characters and Tamil language.

Note.

This inscription is full of lacunæ, as a portion of the inscription slab is lost.

It seems to record the gift of some land, 10 kulis in extent with the sowing capacity of 10 kula-gas for the services of worship (achchanebōgam) in the temple of Pillaiyār (Ganēśa) in the village Śōlakujāntakan pura made by certain gaudas of the village including Nirupagāmunda. The management of the grant was vested in a person named Tiyāgapperumāl.

No date is given. The characters seem to belong to the 12th century A. D.

Tamil Supplement

No. 50.

At the village Kirugunda in the same hobli on a fragmentary slab
near the Bhoges'vara Temple.

Size 1' 6" x 1' 0".

Tamil and Grantha characters and Tamil language.

அதே மேலெல்லாம் நான் நூலை போன்ற சீர்வாழ்வு நீண்ட வாழ்வு மேலே
மூலமாக நீண்ட வாழ்வு நீண்ட வாழ்வு மேலே நீண்ட வாழ்வு மேலே.

Front side.

1. நான் நூலை.....
2. பத்துக்குளக் கிளையும் இப்பிள்ளையார்க்
3. குச்சார்த்தவரை அதீநா போகஞ் செல்லை
4. க்காவதாக காமுண்டரும்
5. க்ககாமு..... காமுண்டரும் சிருப
6. காமுண்ட..... காமுண்டகளைல்லை
7. எங் விட்டேங் இப்பிள்ளையார் கொயிலிர்
8. காமி சொழு குளங்கக பரியம் புரத்து
9. தியாகப் பெருமானுக்கு குடுக்கேதாயில்லைலை
10. ம உடைய பிள்ளையும்
11. இ.ம.கி.நாக்கி.....

Back side.

1.
2. ஸ்டருவர சிர்க்.....
3. வக்து சொழுமண்டலத்து. மு.....
4. சுபாத்து கிழப்பு.....
5. மனவித..... வட்டார..... வி..... கி
6. வைத..... பெருமானாக
7. டட்ட..... கிருவி.....
8. குத்தத்தடை அமெஷாஷி.....
9. த்து ஏரிக்கார மெடை.....
10. மத்தர.....
11. த.த.....

At the village Halre in the hobli of Hullahalli on a slab set up to the east of the house of Katterāvutaru.

Size 3' × 3'.

Kannada language and characters.

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲುಹಳ್ಳಿ ಕೋಳಿ ಹುಲ್ಲರೆ ಗ್ರಾಮದ ಕಟ್ಟೇರಾಫುತರ ಮನೆಯ ಪೂರ್ವಕ್ಕೆ ನಷ್ಟಕ್ಕು.
ಪ್ರಮಾಣ 3' × 3'.

1. ಶಬ್ದಮಸ್ತು ಮೈರು
2. ರ ಅಮೃತಂಮನವರು
3. ಮೈಸುರವರು ಕಟ್ಟಿದ

4. ಮಹಾಮಹಾತ್ಮ
5. ಮಥದ ಗ್ರಾಮ

Transliteration.

<ol style="list-style-type: none"> 1. subham astu Maisu- 2. ra Amrutammanavaru 3. Maisura valage kaṭṭisida 	<ol style="list-style-type: none"> 4. mahāmahattina 5. mathada grāma
---	--

Translation.

Good fortune. This village belongs to the *mahāmahattu* (Viraśaiva Matt) built by Amṛitānma of Maisūr in Maisūr.

Note.

Amṛitamma was a queen of Dēvarāja Vodeyar (1659-1672) king of Maisūr and the mother of his famous son and successor Chikkadēvarāja Vodeyar (1672-1704).

A copper plate grant of Chāmarājanagar gives the following:—

“ Doḍa Dēvarāja-nāmā tēshām ādyō Raghūttamō niyatam dhar-
mapatny Amṛitāmbāsya Sītā Kuśa-Lavāv iva asūta Chikkadēvēndra-Kaṇṭhirava-
mahipati.”

(Epigraphia Carnatica Vol. IV, Chāmarājanagar 92). She was a great patron of the Viraśaiva sect and her grants of land to the matt built by her in the city of Mysore are often recorded in inscriptions. (Mysore Archaeological Report for 1930, P. 165, Report for 1931, P. 131).

No date is given in the present record, but it may be assigned to about 1668 A. D., the date of the Kētahalli grant published in the Annual Report for 1931.

At the village Basavanapura in the hobli of Chikkayana-chhatra, on a stone set up in a rice land.

Size 2' × 2'-6".

Kannada language and characters.

ಉತ್ತರದ ಕೋಳಿ ಬಸವನಭರದಲ್ಲಿ ನುಬ್ಬಪ್ರವರ್ಗದ್ದೆಯಲ್ಲಿ ನಷ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2' \times 2' - 6''$.

1. ತುಂಡುಮನ್ತು ಶ್ರೀಮತು ಸಾರಿಪಾಹಂತರಕ ಪರುಷ ಗಳು
2. ನೇಯ ಸಂದರ್ಭದ್ವಾಸಾನಪ್ಪ ವ ಸಂವತ್ಸರದ ಮಾ
3. ಈ ಶು ಗಳ ನೇಯಮಾರ ಹಂಚೆಯಲ್ಲಿ ಶ್ರೀಮ
4. ನಾ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
5. ಪ್ರತಾಪ ಆಯ್ದೇವ ಮಹಾರಾಯಿಗೆ ಧರ್ಮವಾಗಿದೆ
6. ದು ನಂಬಿಂದೇಶ್ವರದೇವರಿಗೆ ಆಮೃತಪರಿನ್ಯಾಸೇಂದ್ರ್ಯಕ್ಕೆ ನಷ್ಟಮಾ
7. ಸ್ವಾಗಿ ಧಾರಾಪ್ರವರ್ಷಕವಾಗಿ ಅಂತಿಮರಾಯಿರು ಆಜ
8. ಯ್ಯಾನಪರು ಕೇಳಿ ಆಯುರಗಾರ್ಮ ಯಾಗಾರ್ಮಂಘಮು
9. ಆಪರಿಸಿದಪರು ಗಂಗೀಯ ತಿಳಿಯಲ ಬಾಂತ್ಯರು
10. ಗೋಳಿ ತಂನ್ನ ತಾಯಿನು ಕೊಂಡಿಪಾವ
11. ಕ್ಕೆಹೇಳಿರು || ಶ್ರೀ ನಂಬಿಂ [ಇ] ನೇ ಗಳ

Note.

This records the gift of a village named Abûr for the services of food-offerings to the god Nanjunâdesvara. The grant is stated to have been made by a person named Achyutarâyaru Apayyanavaru for the merit of the king of Vijayanagar named Achyutarâya. The donor was apparently an officer under the above king.

The king Achyutarâya is stated in the record to be ruling at Hâmpe.

The date of the grant is given as S' 1464 Plava sam. Mâgha su. 14 Monday and corresponds to 30th January 1542, a Monday as stated in the grant.

The usual imprecation is found at the end of the grant and also a prayer to Nanjunâda, who is the presiding deity worshipped in the Śrikanthâśvara temple at Nanjangûd. The grant is made for the services in that temple.

The village Abûr here probably belonged to Abûra-mâgâni which is stated to have contained also the villages Hebâdi, and Bêdarahalli (Seringapatam Taluk 149) now found in Chandagâla hobli, Seringapatam Taluk.

53

Basavanpur Plates of the Punnâd king Skandavarman found in the possession of Channappâji Arasu at the Village Basavanpur. [Plates XXIII and XXIV.]

Size $8\frac{3}{4}' \times 2\frac{3}{4}'$: 5 Plates with seal.

Old Kannada characters: Sanskrit and Kannada language.

ಅದೇ ಬಸವನಭರದ ಗ್ರಾಮದಲ್ಲಿ ಚೆನ್ನಪ್ಪಾಯಿ ಅರಸಿನವರ ಪರಿದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಇ ಶಾಸನಗಳು : ಉಂಗಿರ ಮತ್ತು ವೆಳಿಕು ಸಕತ : ಇಂಗ್ಲಿಷ್‌ನಿಂದ :

ಪ್ರಮಾಣ $8\frac{3}{4}' \times 2\frac{3}{4}'$.

I B.

1. ಇ ಸ್ವಾಸ್ತಿಜಯಕ್ಕೂರ ರಾಜ್ಯಕ ಧಾರ್ಕದೆಮ್ಮೆರುಹಕ್ಕಣ ಕ್ಕಿ [ತ್ತ] ಹೊಡಾಮಣಿಸ್ತಿರುವುದ್ದೀಕ್ಕು ಮುಂದ
2. ನಾತೀರಿ ಕುಲಯೋನಿ ರಫ್ಸ್ಯಸ್ತ ಪ್ರದಾನಾನ್ನಾಮ್ ಧಾರಣೆ ವಾಮಧರ್ಮತಾತಾಯಾ

COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA.

(No. 53—p. 126.)

1940-1941
1940-1941
1940-1941

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C

C



3. ದೂ ಪ್ರಕಾಂ ಕಾಮ್‌ಕಾಂತಿ ಸ್ವಾರ್ಥಾರಾಂಕಾರಧರಾ ಸಂಧಿಕಾರಧರಾಂ ವಾ
4. ದಿಷ್ಟು ಮಾಲ್‌ನೀತಿ ಕೋಶಾಕೇಶ ನಾನನಿ ಆಶಿಕಾಂದಿರಾಂ ರಾಜಾದಿಕ್ಷೇತ್ರ ಹ ರಾಜ

II A.

5. ಸು ಪ್ರಕಾಂ ಪಾಲ ವಿಕ್ರಾಂತಾಂತ್ರಿಕ್ಷೇತ್ರ ಹಿತಾತಮ ತಿಂದಿಂದ್ರೇಷ್ವೇರ ಏರೇತ್ರ ತಯಾತಮ
6. ಸ್ವೇಷ್ವರ ಪ್ರಾಂತಿ ಧೂಮೇಧುರ್ಕ್ಷೇತ್ರ ಸಂಪನ್ಮುಕ್ತಾ ಧಂಧುಹಾ ರಾಜ್ಯ ಪ್ರಮ್ಯಾಂಜಿ ಉದಿಕ್ಷೇ
7. ದಿಕಾಗಿತಾ ಧ್ಯಂತಿಧ್ಯಂ ನಾ ಮತ್ತಿಧುಹಾ ಚಾಕಾಯಾ ಹಿತುವತ್ತಾನ್ತಾ ಉನ್ನ
8. ಕ್ಷಾಮಿವಧೂತಯಾ ಪ್ರಜ್ಞಾಲಜ್ಞಾ ಕುರಾರಿಷಿವಿನಯಾಪ್ತರ್ಯಾಮಿತ್ವ ಶ್ಲಷ್ಟ

II B.

9. ಸೀರ್ಯುಗ್ರಾಂ ಸ್ವೇಳಾಂ ಪ್ರಯನ್ತ್ಯ ವಿವಾದಿತ ಮಿವರಾಸೀತ ಮತ್ತೇನ್ತಾ ಮುಂದಾಯಾದ್ವಿತೀ
10. ಧೂಂಧ್ರತ್ವ ಸ್ವಾಹಾಯಾ ಸುಕುತಾದಿಷ್ಟ ಮನೋರಿಧಿ ಇವಾನರಾಂ ಪಜ್ಞಾನ್ಯಾದಿವಧೂ
11. ಜವ್ಯಂ ಸ್ವಾಸಮ್ಯಂ ನ್ಯಾತ್ತೇ ಪರಾತ್ತ ಸ್ವಾಪ್ರಭಾವತಾಮಜಾಯಿತಮ
12. ಹೋದ್ಯು ಪ್ರಜಾಹಾಲನ ದೀಕ್ಷಾಯಾಂ ಸಾಕ್ಷಾತ್ತ್ವಾಂತ್ರಾಂ ತ್ವಾಸ್ಯಾಯಿಃ ವಾತ್ತ ಸಕ್ಷಾಸ್ಯಾಯಾಂತಾ

III A.

13. ಮಂವಜ್ಞಾದ್ಯುತಸ್ತಾತ ಪ್ರಭಾವೇಂತಕರ್ತ್ವಾಂ ನಾಭಾಗ ಇತಿಪ್ಸತ ಧ್ಯಗ್ರಾಯಿನಮ್ಯಾದಾಯಿನಮ್ಯ
14. ವೇಸ್ತ್ರುತ್ವಾಧಿರಿತಿ ಧರಧಾನಧಾನೇನಕ [ರ] ಸಾಕೇಜನುಂದಿ ಮನೇನಯಿನ ಸಕರಾಂತಾನ್ಯಾಸ್ಯಾಯ್
15. ನುಜ್ಞಿರಾಂ ಅತ್ಯಂ ಶ್ರಫತೇ ಯಸ್ಯಾವಾಗಿವಾಹಾ ಸಸರಾಸ್ತಾ ಯಿದಿ ವಕ್ಷತ್ರಾತ್ರೇ
16. ತ್ಯಾ ರಾಜ ಶ್ರೀರಂಪಾಜಕ ಕಾಂತ್ಯಾಮಯ್ಯಾತ್ತಾಕಾ ಯಾಸ್ಯಾ ದಿಕ್ತಾ ಪ್ರತಿಷ್ಠಿತಾ ದಿಪ್ಯಾಯ್ಯಾರ್
17. ದೀರ್ಘಾಂಕಾಹಿಯಾರಿ ಪ್ರಧೂರಿತಃ ತೇನ ಪ್ರಾವಾಸಾಧಿಷ್ಟಾ ಪ್ರಜಾನಾಂ ಹಾರಿಪ್ರಭಾವಿಧಿಃ ಯ

III B.

18. ಸ್ವಾಃ ಮತ್ತುರ್ಯೋತಸ್ಯ ಧಂಧುಃ ಸ್ವಾಸ್ಯಂ ಪ್ರಮ್ಯಾಂಜಿ ಪ್ರಾತ್ತಾಂ ನಾಮ್ಯಾಸ್ಯಾರ್ಮೇಂತಂ ಮಸ್ಯಾಃ
19. ಯಃ ಕಾತಾಹಾರಹಂತಾತಕ್ಷಾತ್ತ್ವಾಂ ಹಾಂ ವಿಧಿವ್ಯಾದ್ಯಾಯಾ | ರ ಧರಾಪ್ರಾರಂಪಂ ವಿಜಯ
20. ಸ್ವಾಸ್ಯಾವಾರೇಕಾಂತಿರಾಂ ಸುಯ್ಯಾಗ್ರಾಹಿತಿ ತಾತ್ತ್ವಾಂತ್ರೇ ಪುನಷ್ಟಾಸುಸಕ್ತಾ
21. ತ್ಯೇ ಅಂದಿಗ್ರೀತ್ರಃ ದೇಹಂಧರಾಸಾಸುಮಾತ್ರಾ ದೇಶಕ್ಷಯಾಕುತಲಮಿತ್ಯಾಸಾ
22. ಸ್ತ್ರೋಪ್ರಯೋಗ ಪರಿಂತಿದ್ವಾದೀದಿಹಂತ್ರಾಸ್ಯಾ ತಪ್ಯಾಂಜಿ ಎಂತಿಷ್ಟಾಯಾದುವಿಷಯೀತ

IV A.

23. ಪ್ರಾಂಧಿನಮಿತ್ರ ಪ್ರಾಂಷ್ಟಾದಿಸಂ ಮುಷ್ಪಾಂತಿಪುಣ್ಯಾಂ ಪುಣ್ಯಾಂ ಪ್ರಾಂಷ್ಟಾಂ ಪ್ರಾಂಷ್ಟಾಂ
24. ಸ್ವಾತ್ತಾ ಸ್ವಾರ್ಥಾರಂ ಪ್ರಾಂಷ್ಟಾಂ ಸ್ವಾತ್ತಾ ತಿಂದಿಂದ್ರೇ ರಾಂ ಅಸ್ಯಾಬಸ್ಯಾ ಕರಾಂತಾಯಾಲ್ಯಾ
25. ಕಾಡಿಂತ್ರೆ ಅಸ್ಯಾಬಸ್ಯಾ ನೆಕ್ಕಾರ್ಲೆ ಅಸ್ಯಾಬಸ್ಯಾ ಕೆಂಜ್ಲ್ಲಾ ಸ್ವಾಗಾರ್ಲೆ ಅಸ್ಯಾಂಕೆರೆಗಾರ್ಲೆ ಅ
26. ಸ್ವಾಂತ್ರ್ಯಾಂ ಕೆಂಜ್ಲ್ಲಾ ಕೆಂಜ್ಲ್ಲಾ ದಕ್ಷಿಣಾದೆಸ್ತಿಪ್ಲಂ ಕೆಂಜ್ಲ್ಲೆ ಅಸ್ಯಾಬಸ್ಯಾ ದ್ವಾಂ ಮಾದಿಕ್ರೆ

IV B.

27. ಮ್ಯಾಂತ್ರಂ ಕೆಂಜ್ಲ್ಲೆ ಅಸ್ಯಾಬಸ್ಯಾ ಉತ್ತರಾಂತ್ರಾಂ ಕೆಂಜ್ಲ್ಲಾ ಅಸ್ಯಾಬಸ್ಯಾ ಅಸ್ಯಾಬಸ್ಯಾ ಮುಂದಾಯಾಸ್ಯಾ
28. ಸೀರಿಂತೆ ಅಸ್ಯಾಬಸ್ಯಾ ಕೆಂಜ್ಲ್ಲಾ ಉತ್ತಿತ್ಯಾ ಪ್ರೇಲ ಅಸ್ಯಾಬಸ್ಯಾ ಕೆಂಜ್ಲ್ಲಾ ಅಸ್ಯಾಬಸ್ಯಾ
29. ದ್ವಿಪ್ರಾಮಾಂದಾಯಾರ್ಯಾಂ ಪ್ರಾರೆಂಬಾಯಾ ತುಂದ್ರಾ ರಾರೆಸ್ತಾ ದಿತ್ತು ಸ್ವಾಮ್ಯೇ ಅಸ್ಯಾಂತಾಯಾ
30. ಕ್ಷಾಂಭ್ರಾಂತಿ ಸಕ್ಷಾಸಿಷ್ಯಾ ಪ್ರಕ್ತಾಯಾ ಸ್ವಾದಕ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯಾಂತರೇತ

V A

31. ವಂಸ್ಯಾರಾಂತ್ರಿಂದಿರ್ ಸಕರಾಂತಿ ವಿಷ್ವಾಯಾಂ ಕಾಂತಾಯಾತ್ತೇಕ್ರಾಂತಿ ವಿಷ್ವಾಯಾತ್ತುಂ ಸುಮಂತ್ರ್ಯಾಂ ದುಃ
32. ಕಾಮಸ್ಯಾಸ್ಯಾ ಪಾಲನಂ ದಾಂತಾ ಸಾಲನ ವೇತಿ ದಾನಾಂತ್ರೀಯೀನಿಪಾಲನಾ ಬಹುಧ್ಯಾಂ ಸುಧಾ ಧು
33. ಕಾತ್ರಾ ರಾಜಧಿಸ್ಯಾಕರಾದಿಧಿ ಯಸ್ಯಾಯಾ ಯಾದಾ ಧೂಮಿ ತಸ್ಯಾ ತಸ್ಯಾ ತಪಾ ತಲಂ ಬ್ರಹ್ಮಸ್ಯಾ
34. ನ್ಯಾ ವಿಷಂ ಶ್ರೀರಂ ಸಂಧಿಂಷಿಷ್ಟಾಂ ವತ್ತಿ ವಿಷಾಕ್ಷಾಕಾನಂತ್ರು ಬ್ರಹ್ಮಸ್ಯಾಂ ಪುತ್ರಪೋತ್ತಿರಂ ಇಂದ್ರಾಂತ್ರಾಂ ಬರ್ಕಾರ್
35. ವೈಲಿಂಬಾರಣಾಸಿಯಾರ್ ಸಾಸಿಷ್ಟಾಂ ಪ್ರಾಂ ಸಾಸಿರಂ ಕವರೆಯಂ ಕೆಂಜ್ಲ್ಲಾ ಪಾತಕನಕ್ಕೆ ಕುನಾಕಾರಿ ಲಿಂತಂ

(Corrected version.)

I. B 1 स्वस्ति जयत्यर्ककरापूत भास्वदम्बुद्धेक्षणः क्षत्रचूडामणिर्माको विकान्तव
 2 सुधातलः ॥ कुवलयरतस्यास्य प्रजानान्ताम्रभाजने प्रादुर्भूतो हिताया
 3 दौ प्रजानान्ताम्रकाद्यपः ॥ सहजालोलकह्नोल धाराख्वावित
 4 दिक्षिते विकान्तवसुधाकोशे लीलयाहितशासनः ॥ अतिमीत्वादिराजेषु राजादिलो
 प्यराजत

II. A 5 प्रजापालनदीक्षायां अक्षीणेषु जितारिषु ॥ तद्विषेषेकवीरेषु यात त्रिविकेष्वथ
 6 भूमेर्भूत्यै समुद्धाद्धमुजो राष्ट्रवर्मणः ॥ उदितो
 7 दितागते वंशे कदंवानां महीभुजः जातायां हिमवत्प्रस्थाजाह
 8 व्यामिव भूतये प्रशालजाकुले रूपविनयप्रथयादिभिः क्षाद्य
 II. B 9 नीर्युग्मे स्त्रीणां प्रभवत्यामिवादितिः ॥ विवस्वानिव माहेन्द्रया मुदयाहिशि
 10 भूसृतः स्वाहायां सुहुतादिष्टमनोरथहवानलात् ॥ पर्जन्यादिवभू
 11 देव्यां सस्यसम्यद्वाहोदयः तस्मात्स्य प्रभावत्यामजायतम
 12 होदयः ॥ प्रजापालनदीक्षायां साक्षाद्धर्मात्मजस्स्वयं मंत्रशक्त्या स्वयंतीत्या

III. A 13 चार्वर्जितवृहस्पतिः ॥ प्रभावोत्साहशक्तिभ्यां नाभाग इति वर्णते स्वर्गीयसंपदा
 येन म
 14 हेन्द्रो व्यवधीरितः ॥ धनदोषि निधानेन त [र] सा तेजसां निधिः मनोनयनहारिण्या
 कान्देयन्दुर्ये
 15 न निर्जितः ॥ आत्मानं अन्थते यस्य वाग्मुकौधात् सरस्वती यस्य वक्षस्थलं श्रित्
 16 सा राजथीरिषि राजते ॥ काशमानाः पताकाश्च यस्य दिक्षु प्रतिष्ठिताः दिवमध्ये
 17 दीर्घिकाश्चापि यस्य वारिप्रपूरिताः ॥ तेन पूर्णाभिरिषेन जनाहादिप्रभादिभिः व

III. B 18 न्धुना मर्त्यलोकस्य भूमुजा स्कंदवर्मणा ॥ प्राप्तराज्येन साम्राज्यसर्वलोकनमस्क
 19 ता हतचोरा हारित् शश्वत् पूजायिधिरवर्धत ॥ धवलपुरमधिवसति विजय
 20 स्कंधावारे कार्तिकमासे सूर्यग्रहणे शुक्लवारे पुनर्वसुनक्ष
 21 चे हारीतगोचः ज्येतिषशकुननिमित्तोदशकियाकुशल विशिष्टशा
 22 स्त्रप्रयोगपारिषत द्विवेदि कोत्तममर्मणे एडत्तोरेनाहविषये क

IV. A 23 पुनीनदीसमीपे पूर्वदिशि मुद्दलविवृद्धाम ग्राम स्सर्ववाधपरिहारं उदकपूर्व
 24 न्दत्तः तस्य सीमांतरं पूर्वस्यां दिशि तुल्यदिलगाले अन्ते वन्दु कल्परावायकालोद्द
 25 कूडि अन्तेवन्दु नेत्रिलगाले अन्तेवन्दु कार्णिणदगाले अन्ते अंकोलेगाले अ
 26 न्तेवन्दु तोर्युल कूडित्तु दक्षिणादशेग्लंतोरेण अन्ते वन्दु पश्चिमादेशेगे

IV. B 27 ल्लं ममन्तेवन्दु अन्तेवन्दु उत्तरस्यादिशि कोहृगृले अन्तेवन्दु मूडायिन्वीलतन्द
 28 नीरिलिवे अन्तेवन्दु तोल्मोरूडिष कल्कुप्येष अन्तेवन्दु
 29 वेद्वामूडाय वेरेवन्दु तुल्यदिलगालोद्द कूडित्तुसीमे अस्य दानस्य सा
 30 क्षिणः पण्णवतिसहस्राविषयप्रकृतयः स्वदत्तां परदत्तां वा यो हरेत

V. A 31 वसुन्धरां पश्चिर्वर्षसहस्राणि विष्ट्रायां जायते क्रिमिः स्वदातुं सुमहच्छक्यं दुः
 32 समन्यस्य पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं वहुभिर्वसुधा भु
 33 कृता राजभिस्सगरादिभिः यस्य यस्य यदा भूमिः स्य तस्य तदा फलं ब्रह्मस्वं
 34 तु विषयं योरं न विषयं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ इधर्मके
 वक्तव्य
 35 प्यो वारणासियुल्ल सासिर्वर्ष[र] पार्वदं सासिरं कविलेयं कोन्द पातकनके कुनाचारि-
 लिखितं

Transliteration.

IB. 1. svasti jayaty arkka-karâpruta-bhâsvad emburuhakshaṇah ksha[tra] chûḍâmaṇim Miko vvikkarinma-va-

2. nā-telah¹ kulay ḥnirathasyasya prajānān tāmrabhājane prâdurbhûtā hitayā-

3. dau prajānā Tāmra-Kāsyapah² Sahya-lēlāṭakāsadharā-sadhakā-dharā-
srâvā-

4. dishya-vinrântiśa-kōśā-kēśa-sāsanah³ atimitvâdi-râjēshu Rājādityō ha
râja-

IIA. 5. su prajā-pâlana-vikshâyā jîkshinêshu jitâtasu⁴ tadvidhyêshv ēkavîrêshu
tayâtava

6. svêndramâśvada bhûmôr bhutye samudbhutya bhûbbujâ Râshtra-
varmmaṇah⁵ uditô

7. dita gatâd vamśat Kadambanâ mahibhujâh jâtayâ Himavat-prasthâ-
jinba-

8. tyâm iva bhûtayâh⁶ prajñâ-lajjâ-kulâ-rûpa-vinayâ-prâśrayâmivah
ślagha-

IIIB. 9. nîyair guṇah strînâm prâpayantya vivâditi⁷ mivasvânita-Mahêndrâm
udâyâd diśi

10. (r) bhûbbhritah Svâhâyâ suhutâd ishta-manôratha ivânalat⁸ parjjanyâd
viva bhû-

11. javya-sasya-samyan-mahôdayah tasmât tasya Prabhâvatyâm ajâyata
ma-

Note—There are too many errors in the text. The following amendments of the text are suggested as the probable correct readings which the engraver miscopied.

1. Read jayaty arkka-karâpûta-bhâsvad-amburuhêkshaṇah ksha[tra]-chûḍâmaṇir Mîkô vîkrânta-
vasudhâtalah
2. Read kulayôni-ratasyâsyâ prajânam tâmrâ-bhâjanâ prâdurbhûtô hitayâdau prajânam
Tâmra-Kâsyapah
3. Read Sahyajâ-lôla-kallôla-dhârâ-srâvita-dlktaṭe vîkrânta-vasudhâ-kôśe llayâhita-sâsanah
4. Read atimitvâdirâjêshu Râjâdityô hyarâjata prajâ-pâlana-dlkshayâm akshîñêshu jitarishu
5. Read tad-vidheshvâka-vîrêshu yâta-tridivaksheshvatha bhûmôr bhutya samudbhûtâd bhûbbujô
Râshtravarmmaṇah
6. Read uditôditâgate vamśe Kadambanâm mahibhujah jâtayâm Himavat-prasthâj Jâhnavyâm
iva bhûtayê
7. Read prajñâ-lajjâ-kulâi rûpa-vinaya-prâśrayâdibhîh ślaghanîyair guṇaih strînâm prabhavat-
yâm ivâditi
8. Read vivasvân iva Mahêndryâm udâyâd diśi bhûbbhritah Svâhâyâm suhutâd ishta-manôratha
ivânalat

12. hōdayah⁹ prajā-pālana-dīkshayām sākshad Dharmātmajā svayah¹⁰
vātta-sakya-svayā nitya-

IIIA. 13. mavajvāda-Bṛihaspatih prabhāvōtaha-śaktibhyā Nābhāga iti
vāngate¹¹ dvaggaryya-sampadā yana Ma-

14. hēndra tyavadhīr iti Dhanadhānadhānēna ta[ra]sā tējasā nīdhi¹²
manō-nayana-saharānya-kāntēndur yya-

15. na nirjītah ātmānaḥ śraghatē yasya vāgupāghāsa Sarasvatī¹³ yadi
vakshaśraḥ śri-

16. t sa rājaśrīr api rājate kāśyamayyar patākā yasya dīkshu pratishṭitah¹⁴
dimmaryō

17. dīrghah kāchapi yaśi vāri prabhūritah tēna pūrvvābhishinna-prajānām
hāri-prabhāvibhīḥ¹⁵ ba-

IIIB. 18. nīdānah¹⁶ ma[r] tya-lōkasya bhūbhujah¹⁷ Skandavarmmaṇah¹⁸ prāpta-
nājyēna¹⁹ sāmrājya-sarvva-lōka-namaskṛi-

19. yah²⁰ hatāchāra-haritā śāśvat-pūjā-vidhi-vivṛiddhayat²¹ Dhavaļapuram
adhivasati vijaya-

20. skandhāvārē Kārtthikā-māse²² sūryyagrahaṇe Śuklavārē Punarvasu-
naksha-

21. tre Ārida-gōtrah²³ jyōtisha-sakuna²⁴ nīmittādeśa-kṛiyā-kuśala-viśiṣṭha-

22. stra²⁵-prayōga-pariṇīta²⁶ Dvivēdi Kottammaśarmmaṇe Eḍettogenādu-
vishayē Ka-

IVA. 23. ppuni-nādi-samipe pūrvva-disi (m) Muṭṭalavviyūr-nnāma-grāmam²⁷
sarvva-bādha-parihāram udaka-pū(m)rvva-

9. Read parjanyād iva bhūdēvyām sasya-samyañ-mahōdayah tasmāt tasya Prabhāvatyām
ajāyata mahōdayah

10. Read sākshad Dharmātmajas svayam

11. Read mantra-śaktītā svayam nityam avajūata-Bṛihaspatih prabhāvotsāba-śaktibhyām
Nābhāga iti varṇyate

12. Read svar-ggēya-sampadā yēna Mahēndrōpy avadhīritah Dhanadōpi nīdānēna tarasā
Tējasā-nīdīh

13. Read manō-nayana-hāriṇyā kāntyēndur yyēna nirjītah Ātmānam śrānthatē yasya vāg-
gūmphaughāt Sarasvatī

14. Read yasya vñkhasthalaīn śrit sā Rājaśrīr api rājate kāśamānāh patākāś cha yasya dīkshu
pratishṭhitah

15. Read dīñ-madhyā dīrghikāś chāpi yasya vāri-prapūritah tēna pūrvvābhishiktēna prajāhīd
prabhādibhīḥ

16. Read bandhūnā

17. " bhūbhujā

18. " Skandavarmmaṇā

19. " rājyēna sāmrājya

20. " namaskṛītā

21. " hāta-chōrā harit śāśvat pūjāvidbir
avardhata

22. Read Kārtika-māsā

23. " Hārīta-gōtrah

24. " jyōtisha-śakuna

25. " śāstra

26. " parinata

27. " grāmam

24. n dattah tasya simāntaram púrvvasyān diśi Tuḍilgāle ante bandu
Kaṭa-rā-bāykālu

25. kūḍi ante bandu Nerilgāle ante bandu Koṇṇindagāle ante Ankolegāle a-

26. nte bandu toreyuļ kūḍittu dakshinā-desegellam tore-e ante bandu
paśchimā-deśege-

IVB. 27. llamimattam tore-e ante bandu uttarasyān diśi Koṭṭugūḍale ante bandu
mūḍayin biltanda

28. nir-iḍive ante bandu Tolmorađi-e Kalkuppe-e ante bandu Kondevađi-e
ante bandu

29. betṭada mūḍay pore-e bandu Tuḍilgālo! kūḍittu sime asya dānasya
sā-

30. kshinab shaṇṇavati-sahasra-vishaya(h)-prakṛitayah sva-dattām
paradattām vā yō harēta

VA. 31. vaśundharā²³ shashṭiṁ-varsha-sahasrāṇi vishṭāyām jāyate krimih svan
dāttum sumahach-chbakyam duḥ-

32. ka(h)m²⁴ anyasya pālanām dānam vā pālana[m] vēti dānāch chhrēyō
nupālana²⁵ bahubhir bbasudhā²⁶ bhu-

33. ktā rājabhis Sakarādibhiḥ²⁷ yasya yasya yadā bhūmi [s] tasya tasya
tadā palam²⁸ brahma-sva-

34. n tu visham ghōram na bhimsha²⁹ visham uchyate visham ēkākinam
hanti brahmasvam putra-pautrikam³⁰ i-darmmakke³¹ bakra³² ba-

35. ppom Bāraṇāsiyuļ sāsirvva [r] pārvvarum sāsiram kavileyam konda
pātakan akke Kunāchāri-likhitam

Translation.

Lines 1-2.

Be it well. Victorious is the crest-jewel of the kshatriyas, Mika whose eyes resemble the lotus flowers purified by the sun's rays and shining thereby and who has conquered the earth.

To this king who loved persons of noble birth was born in the early days in a vessel of copper (a son named) Tāmra-Kāśyapa for the welfare of his subjects.

Lines 3-5.

He ruled with ease the land conquered by him in the boundaries of which the waters of the Kāvēri (Sahyajā) with tremulous waves flow. Rājāditya shone surpassing ancient kings who never slackened in their vows to protect their subjects and who conquered their enemies.

28. Read vasundharām	33. Read phalam
29. .. duhkham	34. .. visham
30. .. pālanām	35. .. dharmakke
31. .. vvaśudhā	36. .. vakra
32. .. Sagarādibhiḥ	

Lines 5-11.

After several such matchless heroes departed to heaven was born to the king Rāshṭravarman who appeared on earth for its welfare, by (his queen) Prabhāvati who was descended from the noble Kadamba line of kings and who thus resembled in glory the river Jāhnavi (Ganges) rising from the slopes of the Himavat and who seemed to excel Aditi by praiseworthy womanly qualities such as wisdom, modesty, nobility (kula), beauty, courtesy and loyalty, a son highly glorious (mahôdaya) like the sun rising in the region of Indra (east) from the Udaya mountain, like desires being obtained from (incantations of) *svdha* during oblations offered to fire (*Anala*), like the great rise (mahôdaya) of plants in earth from rain.

Lines 12-17.

This great son of Rāshṭravarman was a Yudhishṭhīra (Dharmātmaja) in his determination to protect the subjects, scorned Bṛihaspati in his power of counsel at all times, was praised as Nābhāga by his brilliance and energy, surpassed even Mahēndra by his splendour deserving to be sung about in heaven (svah), overcame Kubēra in wealth and the sun in the quickness of movement, and the moon in his bodily lustre attracting the minds and eyes of people, and made even Sarasvati feel abashed (or shrink) by the power of his speech. Even the goddess of royalty (rājaśrī) becomes brilliant when she dwells in his chest. His bright flags are set up in all cardinal regions and the lakes constructed by him throughout the area of his territory are full of water.

Lines 17-19.

By that king Skandavarman, who was anointed first (abhisiktēna) by the glances of his happy subjects, etc., who was a friend of the world, who obtained the sovereignty of his kingdom and who was honoured by all his subjects, all the quarters of the earth were freed from robbers and the worship of the gods prospered.

Lines 19-23.

While residing in his victorious camp at Dhavalapura, in the month of Kārtika on the occasion of a solar eclipse, Friday with the constellation Punarvasu, he granted with pouring of water and free of taxes to Dvivēdi (versed in two vēdas) Kottamaśarma of Ārida-gotra (Hārtta-gōtra), an expert in astrology, omens, prognostics and foretelling and the prescribing of rites to be performed for good luck, and deeply versed in all the śāstras and prayōgas (performance of religious ceremonies), the village Muṭṭalavviyūr, situated in the territory of Eḍettorenādu, near the river Kappuni to the east.

Lines 24-29.

Its boundaries: to the east Tuḍilgālu and proceeding in the same direction Kaṭarā-bāykāl (the channel of thieves), Nērilgāl, Koṇṇindagāl, Ankolegāl and the river; to the whole of the south, the river; to the west also the river is the boundary: to the north, Koṭṭugūḍal; proceeding east comes the

waterfall (nir-ilivu) : next comes Tolmorađi and heap of rocks (kal-kuppe) and Kondevađi and proceeding further in the same direction to the east of the mountain, the boundary ends in Tulđilgal.

Lines 29-30.

The witnesses to this gift are the subjects of the Ninety-six Thousand province.

Lines 30-35.

He who confiscates land given by himself or by others will be born as a worm in ordure for sixty thousand years. It is very difficult to give away what belongs to oneself. It is also difficult to maintain another's gift. Between making a gift and protecting a gift, protecting is more meritorious than giving. By numerous kings such as Sakara the earth has been enjoyed. To whomsoever the land belongs at the time, the fruit thereof (of making a gift) accrues. The property of the Brahmans is a terrible poison and poison (ordinary) is no poison. Poison kills only one while the property of Brahmans (when seized) will destroy the sons and grandsons also. He who obstructs this charity will incur the sin of slaying thousand Brahmans and tawny cows at Bâraṇâsi (Benares).

Line 35.

The writing of Kunâchâri.

NOTE.

These plates were found in April 1936 at Basavanpura, near Nanjangûd in the Nanjangûd Taluk of Mysore District. They were said to

Discovery of the Plates. have been discovered by a farmer of the village named Chan-nappâji Arasu while digging in the backyard of his house in the above village. They were subsequently purchased from him by the Mysore Archaeological Department.

The plates are of copper and five in number each measuring $8\frac{5}{8}'' \times 2\frac{5}{8}'' \times 1/10''$ with a ring and seal. The outer diameter of the **Description of the Plates.** ring is about $3\frac{3}{8}''$ and of the seal $1\frac{1}{4}''$. There is a circular hole in the left side of the plates for the ring to pass through. The ring was not cut at the time the plates were discovered. The seal is interesting and unique. It has in relief a rudrâksha or a jack-fruit with strung bow to left and an elephant goad to right with a leaf and crescent moon above and a drum below. The plates are covered with writing on both sides except on the front side of the 1st plate and the back of the last plate. Each page contains 4 to 5 lines and each line has about 30 letters.

The language is Sanskrit except the lines describing the boundaries of the land granted and an imprecation which are in Kannâda. The **Language.** first part up to line 19 consists of Sanskrit verses in Anushṭup metre and the next four lines in Sanskrit prose. After this come five lines (24-29) describing the boundaries of the land and are in

Kannada prose. Then follow five lines in Sanskrit, one line (30) in prose describing the witnesses and four lines (30-34) in Anushṭup verses containing imprecations against the violators of the grant. We have next a line (35) containing an imprecation in Kannada prose and lastly the name of the engraver in Sanskrit in the same line (35).

The Sanskrit verses as engraved are full of errors. There are far more errors in the present plates than in the Komaralingam plates of Ravidatta edited by Fleet in Ind. Ant. XVIII, P. 362 and which on that account have been declared spurious by that scholar. As the text stands, the first 19 lines in the present plates do not often give a clear meaning. But these errors seem to have been due to the ignorance and carelessness of the engraver who did not understand the import of the Sanskrit stanzas which he found in some authentic source and transcribed them faultily. The remaining portions in Sanskrit are comparatively free from errors.

The Kannada prose used (lines 24 to 29) seems to belong to the 7th or 8th century A.D. The lengthening of the last vowel in the genitive singular, e.g., *kaṭara bāykālu*, *beṭṭadā māḍay* in lines 24 and 29 and the use of *u* in the locative are indications of an early period. But *o* is also used for the locative in line 29. The Kannada portion is free from the engraver's errors which shows that the engraver knew Kannada well but was ignorant of Sanskrit.

The grant is said to have been made from the capital Dhavalapura. This place cannot be identified. We have the village Kittūr in

Geography.

Heggadadēvankōṭe Taluk, Mysore District, called Kirtipura in inscriptions which may possibly be equated, with Dhavalapura as *kirti* or fame is often described as *dhavaḷa* or white. But one cannot be certain of this. The witnesses are said to be the subjects of the *Shan-ṇavati-sahasra-vishaya* (96,000 country). This phrase which is also used in other records (e.g. Ālur grant of the Ganga yuvarāja Mārasinga published in p. 72 of M.A.R. 1924) indicates the territory known as Gangavāḍi Ninety-six Thousand which included parts of the present Mysore, Hassan and Kadur Districts. The village granted Muṭṭalavviyūr cannot be identified now. It is said to be situated on the east bank of the Kappuni river which is the same as Kapini or Kapilā river which flows in Heggadadevankōṭe, Nanjangud and T.-Narsipur Taluks of the Mysore District and joins the Kāvēri river. Edettore-nāḍu-vishaya or Edettore-nāḍu province in which Muṭṭalavviyūr is stated to be situated is often referred to in inscriptions and seems to include parts of the Nanjangud and neighbouring Taluks. (E.C.III, Mysore 55; Nanjangud 44, 134, etc.). It is to be noted that in this record there is no reference to Punnāḍ or Pumrāshṭra of which Rāshṭravarman was king.

The characters are well-carved and seem to belong to the type of the old Kannada writing of the eighth century A.D. They appear

Paleography.

to be later than those of the Māmballī plates which have been assigned to about 550 A.D. by Narasimhachar (M.A.R.

1917, P. 41). A few features may be noted: The tails of 'ra' and 'ka' are fully connected with the cross strokes while those of conjunct 'r' and medial 'u' rise fully to the level of the serifs. Medial 'a' often descends lower than the bottom of the letter. Paleographically the plates may be assigned to about 700 A.D. or a little later. The characters are thus definitely different from those of the Māmballī plates and resemble those of the Komaralingam plates assigned by Fleet to the close of the eighth or the beginning of the 9th century.

The present record, *viz.*, the Basavanpur grant of Skandavarman is of great interest as it is the third record so far found relating to

Historical Facts. the genealogy of the kings of Punnāḍ. The first of these records, in the order of publication is the Komaralingam grant of Ravidatta noticed by Rice and published by Fleet (Ind. Antiquary XVIII, P. 362). The Māmballī plates of Prīthvīpati published by R. Narasimhachar in the Mysore Archaeological Report for 1917, p. 41 form the second record of the Punnāḍ kings and the present plates of Skandavarman are a welcome addition to the above two.

No reference however is made to Punnāḍ in the present record of Basavanpur. The Komaralingam plates refer to Punnāṭa-rājya and its capital Kitthipura as the kingdom and royal residence of the lineage of kings described therein. The Māmballī plates describe Rāshṭravarman, the father of the donor Prīthvīpati as the king of Pum-rāshṭra. As the present record of Basavanpur plates refers to a grant made by Skandavarman, son of Rāshṭravarman of the Tāmra Kāśyapa lineage described in the Māmballī plates and as the village granted in the Basavanpur plates is said to be situated on the bank of the Kapini river which flows through Punnāḍ, it is certain that the present record is also directly connected with the kingdom of Punnāḍ.

Punnāḍ or Punnāṭa was an ancient kingdom situated in the south-west of Mysore including parts of the Heggadadēvankōṭe Taluk and the surrounding territory. Its capital seems to have been Kittūr called also Kirtipura (see E.C. IV, Heggadadēvankōṭe Taluk 56). The name Punnāṭa corresponds with the Ponnata mentioned by Ptolemy in the 2nd century where he specially states that beryl was found. The Chandravallī inscription of Mayūra-śarman, circa 258 A.D. states that the Kadamba king Mayūraśarman defeated the Puṇṭas (M.A.R. 1929, P. 50). Punnāḍ is described as a Six-thousand province in an inscription of the Ganga king Śivamāra (E.C. III, Nanjangud 26). The Gummareḍdi plates of Durvinita (C. 550 published in M.A.R. 1912, p. 30) speak of him as the son of the beloved daughter of the Punnāṭa king Skandavarman and as the ruler of the whole of Pāṇḍāḍ and Punnāḍ. Durvinita's mother is named Jyēshṭhā in the record. Harishēṇa, the author of Bṛihat-kathā-kōṣa, dated in 931 says that the Buddhist sangha went by their guru's direction to the Punnāṭa country, situated in the south. An inscription

in the Dodballapur Taluk, Bangalore District, refers to one Hoysaṇa Yalaṇaparasa as the ruler of the Punnāḍ seventy (E.C. IX, Dodballapur Taluk 38) and two in the Devanahalli Taluk, of the same district refer to a Punnāḍ king, (*ibid* : Devanahalli 41 and 43). But these merely contain references to Punnāḍ kings and no genealogy of the Punnāḍ dynasty. Punnāḍ seems to have no connection with Padināḍu according to Fleet (Ind. Ant. 18, P. 363), but Dr. Saletore seems to support the old view of Rice that it was a part of Padināḍ (Indian Culture, October, 1936, P. 304).

The present record, *viz.*, the Basavanpur plates of Skandavarman gives the genealogy of the Punnāḍ king as follows: There was an early king named Mika, the crest-jewel of kings. To him was borne in a vessel of copper a son named Tāmra-kāśyapa. He or his son and successor (the relationship of Tāmra-kāśyapa to the next king is not explicit in the record) was Rājāditya. After several kings of the dynasty came Rāshṭravarman. His son by the Kadamba princess Prabhāvati was Skandavarman, the royal donor of the village Muṭṭalavviyūr on the banks of the Kappuni river in the Eḍetorenāḍ to a Brahman astrologer named Kot-tammaśarma.

The Komaralingam plates of Ravidatta also contain a genealogy of Punnāḍ kings but the succession of kings therein is thus given:—Rāshṭravarman of the Kāśyapa family, his son Nāgadatta, his son Bhujaga who married the daughter of Singavarma, his son Skandavarman, ruler of Punnāṭa-rājya and his son Ravidatta, the donor in the grant whose victorious camp was at Kitthipura.

Comparing the genealogy in the three grants we find the following: None of the grants is dated fully and no cyclic or śaka year is given in any of them. The name Rāshṭravarman is common to all the three grants. He is said to be a descendant of Kāśyapa in the Komaralingam plates and of Tāmra-Kāśyapa in the Māmballi and Basavanpur plates. The reason for this epithet Tāmra is given in the Basavanpur plates as the birth of the king so-called in a copper vessel for the welfare of the world. Whether his name itself was Tāmra-Kāśyapa or whether it was merely his title and his real name was Rājāditya cannot be determined. But since the name Tāmra-Kāśyapa is given to the lineage in the Māmballi plates it is probable that his name was Tāmra-Kāśyapa and Rājāditya was his son. Previous to Tāmra-Kāśyapa we have a name Mika in the Basavanpur plates who is said to be the father of Tāmra-Kāśyapa. The next name is Vishṇudāsa of the Māmballi plates. He may have been the father of Rāshṭravarman, since his name is mentioned immediately before Rāshṭravarman in the Māmballi plates. His name is not found in the Basavanpur plates apparently because there was no necessity to give the names of all the ancestors of Skandavarman, the donor and a statement is made in lines 5 and 6 that after Rājāditya, several great kings of the line ascended to heaven before Rāshṭravarman became king and the phrase *tadanu*

is given in the Māmballī plates before the verse in praise of Vishṇudāsa and after the invocatory verse addressed to the god Vishṇu.

Coming to Rāshṭravarman we learn that he had three sons and the eldest of these sons was Pṛithvīpati according to the Māmballī plates. The second son was apparently Skandavarman the donor named in the Basavanpur plates. The third son was Nāgadatta of the Komaralingam plates but the relative rank between Skandavarman and Nāgadatta is merely conjectural. The descendants of Nāgadatta are next named in the Komaralingam plates as Bhujaga, his son Skandavarman (apparently so named after his grandfather's brother), and his son Ravidatta.

Regarding Rāshṭravarman's queen we find her named Prabhāvati and she is said to be the daughter of a great king of the Kadambas in the Basavanpur plates. Her father however is not named in the grant. In the Māmballī plates as published we find Rāshṭravarman's queen is named Prajāvati and she is said to be a descendant of the Hārita lineage (M.A.R. 1917, P. 41). But the facsimile of the record (opposite P. 44 in plate XIII, line 4 of III a) shows the name as Prabhāvati or Pravāvati. She is hence identical with the Prabhāvati, queen of Rāshṭravarman referred to in the Basavanpur plates. As the Kadamba kings are known as Hāriti-putras in their grants, the statement that she is a descendant of Hāriti found in the Māmballī plates partly supports the statement that she was the daughter of a Kadamba king found in the Basavanpur plates. She is praised as a model of feminine virtues both in the Māmballī and Basavanpur plates.

As none of the three grants relating to the Punnāḍ kings is dated we find it difficult to definitely determine their dates. Of the three

Date and Authenticity. the earliest so far as genealogy is concerned is the Māmballī record belonging to Pṛithvīpati, the eldest of the three sons of Rāshṭravarman, and next the Basavanpur plates belonging to another son of Rāshṭravarman named Skandavarman, and lastly the Komaralingam plates belonging to a Ravidatta, a great-grandson of Nāgadatta, son of Rāshṭravarman. There is some difficulty about the name Pṛithvīpati as the Māmballī plates stop after describing Pṛithvīpati and it is possible to take Pṛithvīpati as an epithet describing some king not named. But as Narasimhachar says (on P. 41 of the M.A.R. 1917) "A doubt may naturally arise as regards Vishṇudāsa and Pṛithvīpati being personal names but the context appears to leave no room for such a doubt."

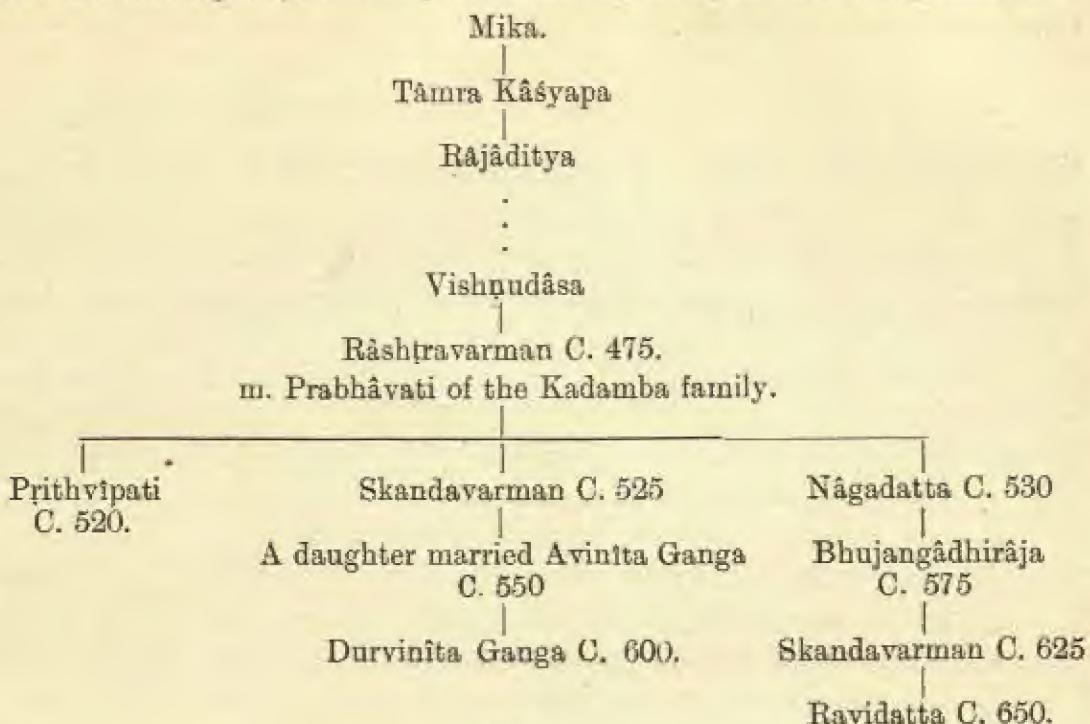
Taking the details of the dating given in the present grant (of Basavanpura) we learn that the gift was made by Skandavarman during Kārtika-māsa, solar eclipse, Śuklavāra, and Punarvasu-nakshatra. Similar details are given (Phālguna-māsa, Ādityavāra, Rēvatinakshatra, and Sūrya-grahaṇa) in the Komaralingam grant and no date in the Māmballī grant. Coming to the Basavanpur grant, the details of dating given do not suffice to determine the date correctly. Further it does not

seem to be possible to find the constellation Punarvasu on the New moon day of Kartika according to any luni-solar system current now.

If we try to arrive at the date of the Basavanpur plates from the kings named therein, we find that there is only one king, *viz.*, the Punnâd king Skandavarman whose name occurs in the grants of the other dynasties of kings of the time known to us. As stated before, Avinita, the Ganga king is said to have married the daughter of the Punnâd king Skandavarman and had a son by her named Durvinita who became the next Ganga king (M.A.R. 1912, P. 35). Avinita is generally assigned to the middle of the sixth century and Durvinita to the next generation. If Skandavarman of the present record is taken to be the same as Skandavarman, grandfather of Durvinita, his date would be about 50 years earlier than that of Durvinita. But there is divergence of opinion about the date of Durvinita himself; Rice, Saletore and others suggesting C. 500 A.D. and Narasimhachar, Dubreuil and others accepting C. 600 A.D. On the basis of the latter date, Skandavarman may be assigned to about 550 A. D. Further Skandavarman is said to be the son of a Kadamba princess. We are told in the Tâlgunda inscription that the Kadamba king Kâkushtha gave his daughters in marriage to the Gupta and other kings (E. C. VII, Shikarpur 176). But he is assigned to the middle of fifth century (Moraes: Kadamba Kula) and if he could have given his daughter to the Punnâd king Râshtravarman, the date of Râshtravarman would be C 475—500 A. D. Thus Skandavarman's date would be C. 500 or C. 525. But this chronology of the Kadambas is not free from doubt.

But a close examination of the Basavanpur plates raises serious doubts about their authenticity. The incorrect Sanskrit verses and the extremely faulty orthography of the Sanskrit words are unusual in authentic royal plates. The paleography of the record reviewed above and its comparison with the Mâmbalî grant indicate its date as about 700 A. D. while the grantor is alleged to be Skandavarman who lived probably about 525 or 560 A. D. The date given in the record is an impossible one, since the Punarvasu Nakshatra cannot occur on the Amâvâsyâ day of Kartika. Thus the present grant deserves to be considered as spurious just as Fleet has condemned the Komaralingam plates (Ind. Ant. Vol. XVIII, P. 362). But it cannot be agreed that they are both useless for history, since it is clear that the person who drafted this grant has copied out, though in clumsy and mutilated Sanskrit, the verses which occur in its lines 1-19 from some authentic original grant of Skandavarman similar to the Mâmbalî plates (which have been assigned to C. 550 on the basis of its paleography, and believed to be genuine, see P. 41. M. A. R. 1917). In any case, the traditional genealogy of the

Punnad kings as recorded in the Mâmballi plates and supported by the Basavapura and Komaralingam grants may be tentatively accepted and thus presented:—



54

At the village Tândya in the hobli of Chikkaiyana-chhatra, on the lintel of the Garbhagriha of the Basavêśvara temple in the hamlet Mallanamûle.

Size 7' x 1'

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಚಕ್ರಯ್ಯನಭಕ್ತರದ ಹೋಬಳಿ ತಾಂಡ್ಯಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲನಮೂಲೆ ಬಸವೇಶ್ವರನ್ನಾಗಿ ದೇವನಾಗಿನದ ಗಭರಗ್ರಹದ ದಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾ� 7' x 1'

1. ಶಾಭಮನ್ತ ಸ್ತುತಿಕ್ರಿಷಿಜಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನಕ ಪರುಷಂಗಣ್ಣಿ ಇಟ್ಟ
2. ನೆನಂದ ಆನಂದನಾಮಾನಂವಕ್ತರದ ಕಾಶಿಕ ಶಾಧ ಗಂ ಸ್ಮೇಮವಾರದಲ್ಲಿ ಶ್ರೀಮತ್ತಂತ್ರಂ ಧರ್ಮಂಡರ್
3. ಶಾಧ ನಮಸ್ತ ದುರ್ಘಾಂತಕ ಶ್ರೀಮನ್ಸ್ತ ಹರಿಪುರವರಧಿತ ಶ್ರೀ ಕೃಷ್ಣ ರಾಜ ಮಹಾರಾಜಂಭರವರ ಸೇವ
4. ಕನಾದ ಅಂಬಾವಿರಾಹದ ಗುಂಕಾರಮಲ್ಲಿ ಶ್ರೀಯನು ಪಾಡಿವಿಶ್ವಾದ ಮಲ್ಲನಮೂಲೆ ಬಸವೇಶ್ವರನ್ನಾಗಿಯಾದ
5. ರಿಗೆ ದೇವನಾಗಿನದ ಸೇವಾಭರ್ತ ॥ ಶ್ರೀ

Note.

This records the construction of a temple for the god Basavêśvara in Mallanamûle by Mallaiya, *gurikâr* (a ministerial officer) of Ambâvilâsa (a department in the Mysore Palace Office) serving under the Mysore king Krishnarâja Vađeyar III. The date of the construction is given as S' 1776 Ânanda sam. Kâr. sn. 10 Sô. equivalent to Monday 30th October 1854.

It may be noted that a monastery for the ascetics of the Viraśaiva sect (*virakta-matha*) has been standing in Mallanamale since 1669 A. D. (E. C. IV, Gundlupet Taluk 64 and 65).

55

To the west of the village Tāndya in the hobli of Chikkayyana-chhatra, on a stone set up to the east of the Sōmēśvara Mādēśvara temple. [Plate XXV]

Size 3'-6" x 3'

Old Kannada language and characters.

ನಂಜನಗೊಡು ತಾಳ್ಳುಕು ಉತ್ತರದ ಕೋಡಳಿ ತಾಂಡ್ಯ ಗಾರುಮಕ್ಕೆ ಪಶ್ಚಿಮ ಸೋಮೇಶ್ವರ ಮಾದೇಶ್ವರ
ದೇವಸ್ಥಾನಕ್ಕೆ ಪ್ರವೇಶ ನಷ್ಟ ಕಲ್ಲು.
ಕಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಫಾಷೆ.

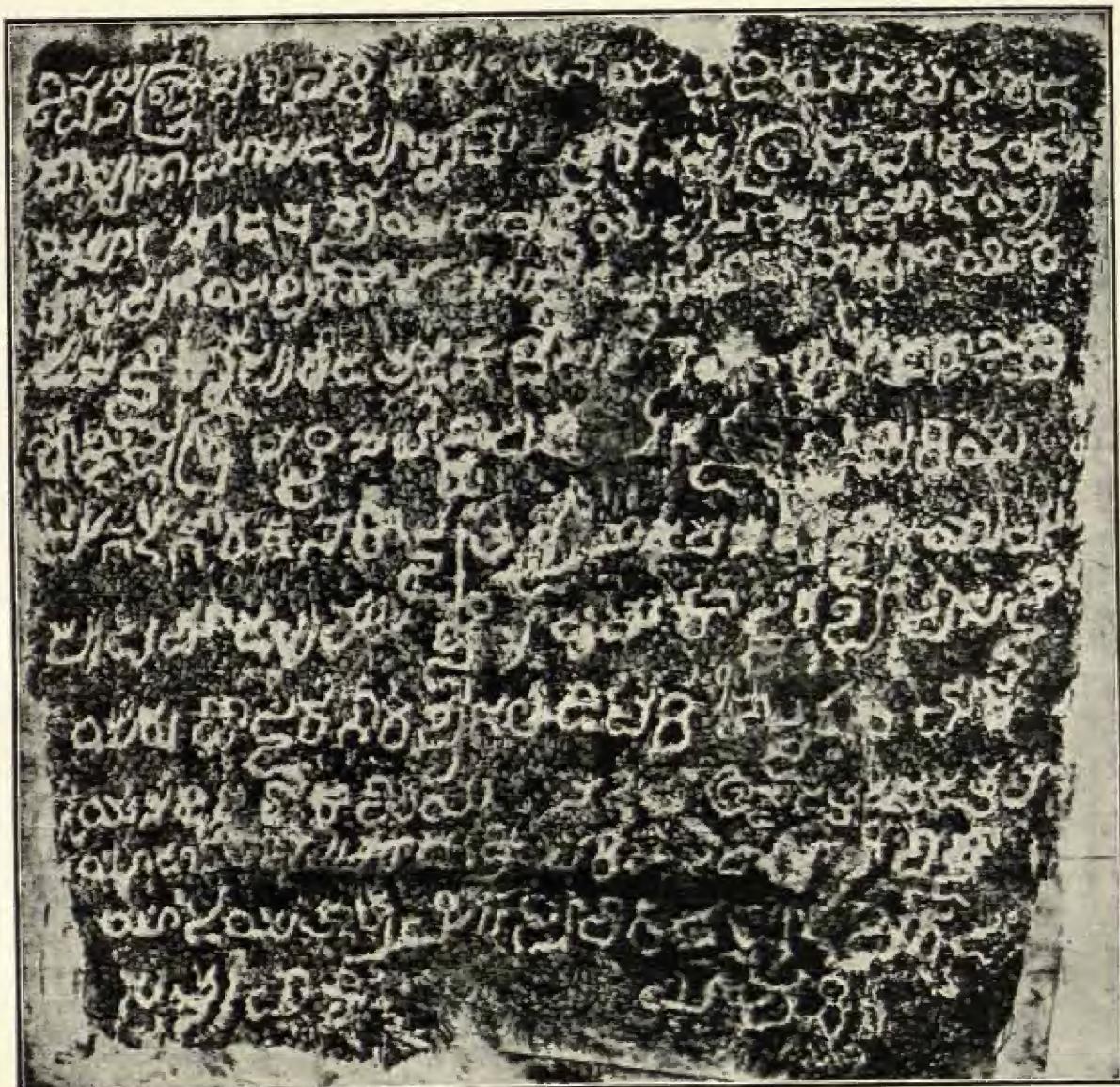
ಮುದ್ರಾ 3' x 3'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಂಖಾರಿಂಜಂ ಇಂದನೆಯ ಏಜಬು ಸಂಪತ್ತರದ
2. ಪಾಲ್ಗುಣಮಾಸದ ಪೂಜ್ಯಾರ್ಥಿ ಉತ್ತರದ ಸೋಮ [ಮ] ವಾರದರೆ ಮ
3. ಯುಂರ್ ನಾಡತಳ್ಳೆಯದ ಎಳ್ಳಿಯಾಮ್ಯಾನಮಗಂ ಮಾದಯ್ಯಾ
4. ನಾಡಪೆಯಾಯಂಕ ದೇವಸ್ಥಾನಕ್ಕೆಗೆ ಎಡದೊಂಬೆನಾಡುನಾಯಾರ
5. ದ ಸೆಟ್ಟು ಕಾರಬ್ಬರದ ತಳಕ್ಕು ಧಿವತಿ ಶ್ರೀಮಂತ್ಯಾನಾಡರಾಜಾಧಿ
6. ರಾಜ ಉತ್ತರದ ಸೆಟ್ಟು ಪದ್ಮ ಗಳ್ಳಿನಾಂತರಿಯ
7. ಮಗಳ್ ಗಾರಕ್ಕು ನಕ್ಕೆಯ್ಯಾ ತಳ್ಳೆಯದಪರದಪ್ಪಗೆಯುಮಂ
8. ಪುಳುಮಾದಲು ಮುಷ್ಟಿವಾರು ಮಂಕೆಲ್ಲು ರಿಬಾವಿಸೆಟ್ಟು
9. ಯಾರು ಕೆಂಪ್ಲು ಗಾರಬ್ಬಗೆ ಅದವರಿಕೆಷ್ಟು ರಿಖೇರೆ
10. ಯಾವಣಿದೋರೆ ಕವಿರೆಯನಾಂದಿರೆ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ
11. ಯೆಂಬರೇತವನ್ನರಾ ಶಂಕ್ರಾಂತಿ ಸಹಸ್ರಾರ್ಣೇವಿಷಾ
12. ಯಾಂ ದಾಯತ ಕೃಮಿ । ಬಾಹಿಸೆಟ್ಟೆಹೇಡೆ ಬರೆದಂ
13. ಸತ್ಯವಾಕ್ಯ ಯಾವೆ

Transliteration.

1. svasti śri Sakha-varisham 976 neya Vijaya-samvatsarada
2. Pālguṇa-māsada Pūrṇame Uttare-nakshatram Sō [ma] vāradal Ma-
3. ysūr-nāda Tāndeyada Eltiyammana magam Mādayya
4. nāda-pageya-baīṅke Dēvaseṭṭige Edadorenādu-sāyira-
5. da Seṭṭi-Kārapurada talakkadhipati śri Maysunāda rājādhi-
6. rāja-chakrava [r] tti sarvajñā-padada gaṇḍanā piriya-
7. magaḷ Gaurakkana koṭṭu Tāndeyada parada-vatṭigeyumam
8. puḷumādalu muṭṭivālumam koṭṭar Bāvisetṭi-
9. yaru koṭṭar Gaurabbege adivari koṭṭar i mēre-
10. yan alidor kavileyan alidor sva-dattam para-dattam vā
11. yō harēta vasundharā shashṭi-varisha-sahasrāṇi vishṭā-

TANDYA STONE INSCRIPTION OF THE GANGA KING SATYAVAKYA.



(No. 55—p. 140.)

12. yām jāyate kṛīmi ॥ Bāvisetṭi pēle baredam
 13. Satyavākyā yāchari

Translation.

Be it well. In the śaka year 976, the year Vijaya, in the month Phālguna, on the full moon day with Uttare constellation and Monday :—

To Dēvasetṭi, a fire to the enemies of the nāḍ, Mādayya, son of Eṭtiyamma of Tanḍeya in Maysūr-nāḍu gave Gaurakka, the eldest daughter of the chief of Setṭikārapura in Eḍedōrenāḍu Thousand who was a native of Maysunāḍu and who had obtained the title (of *sarvajna* all-knowing) from Rājādhirāja chakravatti.

He also gave him the *Paradavaṭṭige* of Tanḍeya and the *muṭṭivālu* of Puḷumāḍalu.

Bāvisetṭi gave *adivari* to Gaurabbe. He who destroys this grant (*mēreyan alidōr*) will be guilty of the sin of killing cows. He who confiscates land given by oneself or others will be born as a worm in ordure for 60,000 years.

Satyavākyā . . . yāchari wrote this to the dictation of Bāvisetṭi.

Note.

This inscription is dated S' 976 (second digit doubtful) Vijaya sam. Phālguna full moon day, Uttara constellation and Monday. S' 975 corresponds to the cyclic year Vijaya and taking this as the year intended the date corresponds to 24th February 1054 A. D. On this date the constellation Uttara is found to continue for 21 ghaṭikas after sun-rise but it is a Thursday and not Monday as stated in the grant.

The inscription seems to refer to the Chōla king Rājādhirāja (Rajadhiraja-chakravarti). The engraver of the inscription is named Satyavākyā . . . yāchari and his name indicates that he was a dependant of Satyavākyā, the Ganga king. The practice of the royal dependants being named after the kings is not uncommon. Satyavākyā referred to here was probably one of the last of the Ganga kings and a successor of Nitimārga who ruled in S' 935 (M. A. R. 1935, P. 91). If the date is taken as S' 916 the weekday and nakshatra would be correct. But it would be too early for Rājādhirāja Chōla and the year would be Jaya.

The meaning of the grant is far from clear. Who the father of Gaurabbe was cannot be determined, whether he was Mādayya or somebody else not named who was the chief of Setṭikārapura and probably a subordinate of Rājādhirāja. The meaning of the word *adivari* is not clear. It seems to mean a kind of dowry. Similarly the significance of *paradavaṭṭige* of Tanḍeya and *muṭṭivālu* of puḷumāḍalu is not definitely known. Puḷumāḍalu seems to be the name of a village similar

to Hulimâvu and Immâvu in the Nanjangud Taluk. Paradavañgi might be the name of a tax or might mean a band of cloth (pattige) worn by the chief of merchants (*parada*) as a badge of honour.

Muñivâlu might mean either a tax or a sword in the clenched hand and used as symbolical of the dignity of the chief of merchants. But one cannot be certain of this.

Regarding the place-names used in the grant we find Maysunâd and Maysûr-nâd used for the district round the present Mysore city (E. C. III Mysore 16: VI Kadur 9), Tandeya is the same as Tândeya, the village where the present inscription is found. Ededorenâd or Eđettorenâd is met with in several inscriptions of Mysore and T.-Narsipur taluks in the Mysore District and indicates the region round T.-Narsipur where the Kapila joins the Kâveri river (See E. C. III, Mysore 55, T.-Narsipur 100, 106, etc.).

The usual imprecatory stanza is found at the end of the grant.

56

To the south of the Jaina basti in the village Echiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapila, below the figures of Râmadêvaru and Annanavaru.

Size 3' x 10".

Kannada language and characters.

ಸಂಜನಗ್ರಹಿ ತಾಲ್ಲೂಕು ಏಂಗನಕ್ಕೆ ಬಸ್ಯ ದಕ್ಷಿಣಕ್ಕೆ ಹೊರಿಯ ಮಧ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ದೇವರ ವಾತ್ಸಲ್ಯ ಅಂಮನವರ ಪಾದಗಳ ಕೆಳಗೆ ಬರೆಹಿರುವುದು.

ತ್ವಮಾಣ 3' x 10"

1. ಸರಸಂಕ್ಷಿಪ್ತ ಹೊರಿಯಾತಲಂ ದೊರ ಸತ ಅವರ ಅಂಮ
2. ಆಕಂಮ ಸತ ಕೆಂಪ ಹಂಡಿ ಚಲಾದುದ್ದೇವಿ ಸತ
3. ಕಾಣಸ್ತುಲಂಗ

Note.

This short inscription in characters of the 16th century records that certain persons named Bôla, watchman of Kôthe (same as Bettadakôte or the Gôpâlasvâmi hill), his mother Akamma and Kêtipa and his wife Chaudûdêvi all died in the year Naâja. It seems to be stated that they were all absorbed in the god Kâlastilinga, the famous holy place in North-Arcot District.

On a stone to the north of the Jaina Basti in the same village Èchigana-halli (Nanjangud 43 Revised.)

Size 2'×1'—6".

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರಾಗಿದ್ದರೂವ ಕಲ್ಲು (ನಂಜನಗೂಡು 43ನೇಯ ಶಾಸನದ ಕಿಂಧ್ವಾದಾದು.)

- 1. ಕೇತಗೋಂಡನಮಾರು || ವೇಷಾಚಂದ್ರದೇ || [ಮಾನೆಕ್ಕನಂದಿ] ದೇವರು || ಬಧ್ರು || ದೇವರು
- 2. ದೃಗೋಂಡ ವರು

Note.

Above the inscription published as No. 43 of Nanjangud Taluk are certain sculptures representing Jaina gurus and their disciples seated. There is also a female figure standing. The names of some of these are given in two lines above the inscription. These names are Kētagonḍa's son Maddagonḍa, Mēghachandradēvara,dēvara, Barddadēvara?—The inscription below speaks of the guru Mēghachandradēva having died on SI 1293 Virōdhikṛitu Mār. śu 15 Ā and a *nisidige* (monument for the dead set up by the Jainas) having been prepared by his disciple Māṇikadēvara. The date corresponds to Sunday 23rd November 1371 A.D.

GUNDLUPET TALUK.

At the village Manchahalli in Bēgūr hobli, on a fragmentary stone lying in front of the Mallēdēvara temple.

Size 2'—6"×2'—0".

Kannada language and characters.

ರುಂಡಲವೇಚೆ ತಾರ್ಮ್ಯೇಶು ದೇಗೂರು ಹೋಬಳಿ ಮಂಡಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲೇದೇವರ ಗುಡಿಯ ಮುಂದೆ ಬಿಂದುವುವ ತುಂಡು ಶಾಸನ.

ತ್ವಾಣ 2½'×2'

1. ಬಕರು . . .	6. ಸ್ವಾಮೀಯಲುಕೆಂಬ್ಯುರು ಯಾಥಮ್ಮು ಫವ
2. ಕಾಂಕೆನದರು ? ಗಂಗೆ	7. ನು ಅಂಧಿದರು ಗಂಗೆ
3. ಯಾಕಡಿಯ ಕವರಿಯ	8. ಯಾ ತಡಿಯಕವರಿಯ ಕೊಂಡ
4. ಕೊಂಡ ಪರಕೆ ಹೋ [ಹ] ರು	9. (ಪರಕೆ) ಪರಕೆ ಕೊಹರು
5. ಆ ಮಂಡ ಹಳಿಯ ಕಟು	

Note.

This inscription is incomplete, the top portion of the inscription slab being lost. It seems to record the gift of the village Machihalli (same as Manchahalli) with all its four boundaries to some one. An imprecation that the violators of the grant will incur the sin of killing cows on the banks of the Ganges is also given.

No date is given nor is the king at the time of the grant named. The characters belong to the 16th century.

TUMKUR DISTRICT INSCRIPTIONS.

KUNIGAL TALUK.

59

At Sante Māvattūr in Kunigal hobli on a slab lying buried in the land to the south of the Narasimhasvāmi temple.

Size 2'—6" x 2'—0".

Kannada language and characters.

ಕುಣಿಗಳ ತಾಳ್ಳುಕು ಕನಕಾ ಹೀಳಿಗಳ ನಂತರ ಮಾವತ್ತೂರಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನರಸಿಂಹದೇವರ ಇನಾಮುತ ಗಡ್ಡೆಯಲ್ಲಿ
ಹಂತರುವ ಕೆಲ್ಲು.

ಪ್ರಮಾಣ 21' x 2'.

1. ಮಾಲಾ	5. ಬನು ಆರ್ಥಿದ
2. ರಾಗಾದ ಕೊಳ	6. ಇ ಗೋಲಾಮಾಲ
3. ಕುಣಿಗಿಯಾಗ	7. ಸಕ್ಕೆ ಎಗಿದಮನು
4. ದ್ವಿಯು ಇವನ್ನೂ	

Note.

This records the grant of a rent-free wet land by the gauda of the village Māvattūr as *koḍagi* probably for services in the temple of Narasimhasvāmi and contains an imprecation that those who violate the grant will be guilty of the sin of eating cow's meat.

The characters are of the 18th century A.D. No king is named nor is any date given.

60

* On a māstikal to the west of the same temple.

Kannada language and characters.

ಅದೇ ನರಸಿಂಹದೇವರ ದೇವನಾಥನದ ಪಶ್ಚಿಮದಿಕ್ಕಾನಲ್ಲಿ ನಿಂತರುವ ಒಕ್ಕೆ ಮಾಸ್ತಿ ಕೆಲ್ಲು.

1. ಮಾಲಾಕುರ ಗಂಗಾ	3. ತಪ್ಪಾರ ಉಡಿದೆಲು ?
2. ಇನ ಸುಸೆ ಮಾಗು	4. ಕ್ಷೇರ್ಣಾಕ್ಕೆಗೆಂಡ್ಲು ಈ

Note.

This inscription engraved on the right arm of the *māstikal* at Sante Māvattūr records the death of a female named Magasiti (?), daughter-in-law of Gangagauda of Māvattūr during the attack on her village ? (pura-ūḍa). The meaning of this phrase *pura-ūḍa* is not quite clear. She is said to have given her arm and hand (*tōlu-gai-gottalu*) which indicates that she died as *sati*.

No date is given. The characters seem to belong to the 16th century A.D.

Near the village Arakere, in the hobli of Kusnigal, on a boulder to the south of Gavimatha.

Kannada language and characters.

ಅದೇ ಕನ್ನಡ ಕ್ಷೇತ್ರ ಅರಕೆರೆ ಗ್ರಾಮದ ಸಮಾಜದಲ್ಲಿರುವ ಗವಿ ಮರದ ಬಂಡೆಯ ಮೇಲೆ
ಬರೆದಿರುವುದು.

ಕನ್ನಡಾಜೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಸಾಮ್ಯಸಂಪ್ರದಾಯ ಅಭಿವೃದ್ಧಿ ಗ್ರಾಮ
2. ಕರುರ ಸಂಕಾಸಪದ ಲಂಗಣೆಂದೆಯರು ದೇವರ ಸಂಸ್ಕರು ಪ್ರತಿದಿನ ಸಾಮಾನ್ಯದಲ್ಲಿರು ದೇವರು ಅವರು
3. ಪ್ರಾರ್ಥಣೆ ದ್ವಿಂಧಣೆಂದೆಯರು ದೇವರು ಅರಕೆರೆಯನ್ನಾವರು ತಿಂಬವೀರಣೆಂದೆಯರು ದೇವರು ಮುಂದರುದೇವ
[ರು]
4. ಬಕಸ್ತುರಾಗಿ ವಾಳಿದಿನ [ಸ] ದ ಕ್ರಮವೆಂಕಂದರೆ ಸಂಮ ಆರಾಧ್ಯರು ಆದಿಕಾಲದಿಂತ ದ್ವಿರದುಷ್ವರಾಷಾದೇವರ
5. ಗವಿಯನು ಧ್ರುವಾದಿದ ವಿವರ ಆಗಿಗೆ ಸಲ್ಲಾಂ ಕೆತ್ತಾಸ್ತಾಯೆಂದು ಗಾಂದ ಕ್ಷೇತ್ರದ ಕೂಲಕೆಜೆಯನ್ನು ಧ್ರುವಾದಿಕ್ಕೆ
6. ಅಧಕ್ತುಯ್ಯಾ ಅಂದಂದ್ರಾಕ್ಷಾರಾಗಿ ವಾಳಿಯನ್ನೇಕೆಂದು ಬರೆಸಿಕ್ಕೆಣಸಾಂನಂ ॥
7. ಗ್ರಾಮ
8. ದೇವರ
9.
10. ಅಳುಕದೂ

Note.

This inscription incised on a rock near a cave containing a *gaddige* (or tomb) of a Viraśaiva saint popularly known as Phirangisvāmigalu of Hire-matha records the perpetuation of a grant of lands for services in the cave, including the worship of the tomb. Three Viraśaiva gurus named Paṭṭada Siddha Viraṇṇodeyaru-dēvaru disciple of Lingannodeyaru-dēvaru, head of the matt at Herūr, and his disciple Paṭṭada Lingannodeyaru-dēvaru and Channaviraṇṇodeyaru-dēvaru of the matt at Arakere are said to have assembled and set up this śāsana to perpetuate the gift of the lands made by their *arḍdhāyaru* (guru or spiritual ancestor) for the ever-lasting cave of Purada Siddharāmādēvara-gavi. The lands are said to consist of gardens, rice lands and dry fields situated within the four boundaries of the *gavi* (cave). The details about the lands and the imprecations, etc., are lost, the lines below being quite worn out and illegible.

It is said by the people around that there was a matt near the cave and that a considerable portion of the wet lands under the tank at the village Arakere situated near the cave belonged to this matt and that when the matt fell into ruins the villagers occupied the same.

The date is not given in terms of any era, only the cyclic year Saumya and the tithi, Āshāḍba śu 1 are given. The characters seem to belong to the 17th century and Saumya may correspond to 1659 A. D.

MADHUGIRI TALUK.

62

At the village Kadagattur in Kodigēnaballi hobli, in the ceiling of the central portion of the *navaranga* in the Janārdana temple.

Kannada language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಗೆನಕ್ಕೆ ಹೆಳಬಳಿ ಕಡಗತ್ತೂರು ಜಾರ್ಡನ್ ದೇವನ್ನಾನ್ದ ನವರಂಗದ
ಮಧುಭಾಗದ ಮುಕ್ಕೆ ದೆಲ್ಲ.

1. ಧಾರಂಪತ್ತರದ ತಯತ್ರ, ತು ಅಲ್ಲ ಕಡಕವರ ಸ್ತನದೀಪಾವಾಮರನ
2. ರಮಾರಂಜಯನ್ ಜಾರ್ಡನ್ ದೇವಂಗೆ ಹುಟ್ಟಿನ ಕ್ಷಮಾದಿಶಮ್ಮ
3. ಜೂಡರಸರಮಗೆ ಕೊಂಡರಸಮ್ಮ ಜಾರ್ಡನ್
4. ಕ್ಷಮಾಗೆ ಸದಾಪಮಸ್ತರಿಸುತ್ತಾಣಿದಾನು

Note.

The first two lines of this inscription record that Lakhaya, son of Rāmarasa (sēnabōva of Kadagatūr got the carvings made (hūvina-kelasa mādisidaru) in the Janārdana temple.

The second two lines record the obeisance made by Koṇḍarasa, son of Chaudarasa, at all times to the god Janārdana Kṛishṇa.

The record is not dated in the Śaka or any other era. Only the cyclic year Bhāva and the tithi, Chaitra śu 5 are given. The characters seem to belong to the 18th century and the date may be equivalent to 29th March 1754 A.D., taking the year Bhāva dated Ś 1676.

63

At the same village Kadagattur, on a pillar in the south wall of the Bhīmēśvara temple.

Kannada language and characters.

ಅದೇ ಕಡಗತ್ತೂರು ಭೀಮೇಶ್ವರ ದೇವನ್ನಾನ್ದ ದಕ್ಷಿಣದಕ್ಕುನ ಗೋಡೆಯಲ್ಲಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಾತ್ಮೀ ಕಡಕದೂರ	4. ರಂ ಪ್ರವೃತ್ತಿಸೆ ನನ್ನ
2. ಭೀಮೇಶ್ವರ ದೇವಾಗ್ರಂಥ	5. ದೀವಿಗೆ ಅಲ್ಲ
3. ಮಧುಕ್ಕಾತು ಸಂಪತ್ತ	6. ರಂಜಾ ಆ ಯಾವಿ

Note.

This records the grant of some land by Apaṇṇa of Āṛur for the service of perpetual lamps for the god Bhīmēśvara of Kadakadūr (Kadagattur) in the year Śubhakṛit.

The characters seem to belong to the 11th century and the Śubhakṛit of the record may be equivalent to 1062 A. D.

MADRAS PRESIDENCY.

KURNOOL DISTRICT.

BANGANAPALLE STATE.

64

At the temple of Yagantēśvara near Banganapalle, on the first inscription slab.

Kannada language and characters.

ಕನೂಫಲು ದಿಸ್ತ್ರಿಕ್ಟ್ ಬಂಗಾರಪ್ಪು ಸಂಸ್ಥಾನದಲ್ಲಿ ಬಂಗಾರಪ್ಪುಗೆ ಉತ್ಸರ್ವರಂಡಲ್ಲಿರುವ ಯಗಂತೇತ್ತರ ದೇವಸ್ಥಾನದಲ್ಲಿನಷ್ಟೇ ನನೆಯ ಕ್ಕೆ.

- ಸ್ವರ್ಯಾಸ್ತೀ ಪ್ರತ್ಯುಷಾಧ ಮಹಾರಾ [ಜಾಧಿರಾಜ ಪರಮೇಂದ್ರ]
- ಸ್ವರಂ ಪರಮ ಧೀಷ್ಯಾರಕಂ ಸತ್ಯಾಸ್ಯಾಕು [ಉತ್ತರಕಂ ಹಾಕು]
- ಕಾಂಥಳಂ ಶ್ರೀಮತು ಶ್ರಿಧರಮಾಮು [ಭ್ರಾಹ್ಮಧರವಿಜಯ]
- ರಾಜ್ಯಮುತ್ತಾರೇತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ತ್ತ F [ಮಾನಮಾಚಂದ್ರಾರ್ಕ F]
- ತಾರಂಬರಂಬುತ್ತಾಮಿರ್ ಸ್ವರ್ಸಿ [ತತ್ವಾಪದಮೇಂದ್ರಿಪಾಂಡಿವಿನಯುವಿನಯುಸಂ]
- ಪರಂನಮಿಡು ಮತ್ತೆ ಹೇಳಿನಂ 1
- ಗಿ ವಿಕ್ರಮಾದಿತ್ಯಂ ಮದವಾಪತಾ [ರಂಜ]
- ರಣಾಗತ ಪಜ್ಯಪಂಚರಂ ದಾರಿದ್ರ್ಯತ [ರುಕುಶಾರಂ] . . .
- ಸ್ವರ ಎರಾವತಾರಂ ಸಮಸ್ತಜುರೋ [ಹನ್ ಮನೇಂಕರಂ]
- ಸಧಾನಮಧ್ಯಾನಸಪ್ತಿಂತ್ರ . . .
- ತುಂಗರಾಯರ ಕುತ್ತ ದಾಸಯಿಸಿ ? [ಸೆಗ್ಗುನಾ]
- ಮಾದಿಸಮಸ್ತ ಪ್ರಕೃತಿನಿಕಿತಂ
- ಮುಕರ ? ಕೇತ ಮಲ್ಲನಾಯಕ ಶ್ರೀ [ಕಾಲುಕ್ಕುವಿ]
- ಕ್ರಮಕಾಲ ಇನೆಯ ಕರನಂವಚ್ಯೇರದ
- ಸಮೇತ್ಯಾಗಿ ಈರಿಸ್ತುಂಬಗಾಲ
- ಎಂ ಪರಕೆಯಂ ಇ [ಎ] ದ್ರೇಸ್ವರಧಮು F
- ಕರಂ ಪುಳಜಾಪುನಸ್ಕರಕ್ತಂದೆ . . .
- ರ ರಾಮದೇಪಾಂಡಿಯಗ್ಗೆ F ಧಾರಾಪುಳಿ F
- ಸಾನ ಇಧ [ಮ್ಯಾ F] ಮಂ ಇಮ್ಮೆದರಾಚ್ಯೇ ಶ್ರ
- ಸಲಿಸಬು ? ಇಧಕೆ ಆರೆಬಿರನು
- ದ ಪ್ರತಂಪಿರದವರು ವಿಜರಸಿ
- ಬ್ರಾ ಬ್ರಹ್ಮಾಜ್ಞಾನಮಂ ಕವಿರೆಯುಮನ
- ಸ್ವದಿಕರದಭಾಂವಾ ವಹರೇತುವನು
- ಘಣಿಪ್ರರಿಷ ಸಕರಣಿ ವಿಷ್ಣು ಯಾಂಡಾ

Notes

Photo prints of this and the following inscription were received from the Dewan, Banganapalle State (Kurnool District, Madras Presidency), who writes that they were found in the Yagantēśvara temple situated about seven miles from Banganapalle and about 12 miles from Nandavaram, which was the capital of

19本

Nandachakravarti, the ancient ruler of the Banganapalle State according to tradition. The photos are somewhat defective and hence the reading is difficult.

The present inscription has several lacunæ at the end of each line, the inscription stone being cut off on the left side. The characters and the language are in Kannada and belong to the end of the 11th or the beginning of the 12th century.

The record belongs to the reign of Tribhuvanañalla Vikramāditya-dēva (VI), Western Chalukya king at Kalyāñi who reigned from 1076 to 1126 A.D. The titles given to him are lord of the earth, king of kings, supreme lord, an ornament to the family of Satyāśraya, a jewel to the Chālukyas. A subordinate of the king named Kētamalla Nāyaka is next mentioned with titles, such as one who would never speak against his own word, a Vikramāditya in liberality? an incarnation of Manmatha, an adamantine cage for refugees, an axe to the tree of poverty, an incarnation of Vira (Virabhadra), pleasant to the eyes of all, a kalpa tree in the afternoon?

He is said to have granted a wet land with 18 trees (cocoanut trees?) to the north of the village for services, and charities connected with the god Indrēśvara to Rāmajiya. An imprecation is next given for those who violate the grant.

The date is given as the year Khara, 36th year of Chālukya Vikrama kāla and corresponds to 1111 A.D.

65

At the same place near Banganapalle, on the second inscription slab.

Telugu language and characters.

అదేస్థాదదల్లి అనెయ కల్లు.

శెలుగుక్కర మత్తు డాబె.

1. చెక్కున్నండం	12. య్యుకుధారాపుష్టికము సెనెముమం
2. మంలభాషుఫున దేవున సందరుఖ	13. గిచ మహా శ్రీ శ్రీ శ్రీ శ్రీ శ్రీ
3. తనుషాఖ తకపరుథంబులు	14. స్తుదక్కాద్రిగుణం పుష్టిం పరదక్కాను
4. గునెంట రఘుద్రసంపత్తిర కాత్కుర్	15. పొలనం పరదక్కావకారేణ స్తుదత్తం
5. నాయుగుత్త రాజును పెచ్చింద	16. స్తులంభవేత్తు । స్తుదత్తం పరదత్తం పా
6. స్తుండూవిలేను వ్యాపహాచుయుం	17. యోక్కరేతువసుంద్ర రాష్ట్రపుంచరి
7. ఒమ్మెభాషుఫున దేవున ఆచ్చుతపడ	18. ఇ నష్టస్తుణో ఏప్పుటిం చాయు
8. ఉన్న అంగరంగ చేల్గాలకుంచునం	19. కేత్తుమి ॥ యీతానం చ్చాస
9. చెంస్తుముగాను ఏచుయుక్కరాయ	20. సొం మూరారి దేవునశ్శపదే
10. రమున ఆందాక్కాఫున్నాయిగాముయు	21. యీ కానెనం మ్మల్లితేన డి
11. ఁ మ్మల్లిభాషుఫునదేవున గురుచేవం సోమ	22. దేవురంగు మేటునగు

Note.

The first line of this record and several letters at the end of lines 2-10 are cut off and lost. It seems to record the gift of some land in the village Prātāpādu belonging to Peḍekanda chāvāḍi, in the Gutti kingdom for the food offerings and for the illuminations and decorations of the god Mallikārjuna. The donor is not named. He seems to have been a subordinate of Vijaya Bukkarāya and the grant is stated to have been made for his welfare but the meaning of line 9 is not quite clear as some letters are lost after the word Vijaya Bukkarāya. The grant is said to have been made over to Gurudēvam Sōmayya dwelling in the temple of Mallikārjuna? It is also stated that the donor made the grant on the occasion of a visit paid by him to the above temple.

The usual imprecatory verses follow next.

The śāśana is said to have been written by Kēśavadēva, son of Murāridēva and engraved by Rangāṇamōju? son of Malli Chenavōjā.

The date is not fully given. The śaka year is lost. Only the cyclic year Raudri is found. The characters seem to belong to 14th century and Vijaya Bukkarāya may be Harihara II's son Bukkarāya of Vijayanagar and the Raudri may correspond to 1380 A.D. But one cannot be certain of this.

66

INSCRIPTIONS IN THE BOMBAY PRESIDENCY.

DHARWAR DISTRICT.

A copper plate grant dated S 1622 of the Keladi queen Chennammāji in the possession of Chandraśēkhara śāstrīgal, principal, Gangādhara Sanskrit College, Hubli.

Size 8" x 12½"

Kannada language and characters.

ಧಾರ್ವಾದ ಈ | ಮುಖ್ಯಾರ್ಥ ಕೋನಲ್ಲಿರುವ ಗಂಗಾಧರ ಪಂಕ್ತಿ | ಕಾರೇಖಿನ ಅಧ್ಯಕ್ಷರು
ಶ್ರೀಕಂದ್ರಶೈವರ ಶಾಸ್ತ್ರಗಳು ಕಾಜರುವಾಡಿರ ತಾಮ್ರ ತಾನನ್.

ತ್ರಂಭಾಣ 8" x 12½" (ಮುಲರುವ ಖಂಗರವೂ ಸೇರಿ).

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

1. ನಾನ್ನಾಗಿ ಈತ್ತುಂಧಿ ಉಂದುಕೊಮ್ಮೆ ಕೂರವೆ ಕ್ರಿಂತ್ತುಕ್ಕೆ ನಗರಾರಂಭ ಮೂ
2. ಉತ್ತಂಧಾಯತಂದ್ವವೆ ಸ್ವತ್ಸ್ವತ್ಸ್ವ ಜಯಾಧ್ಯಾದ್ಯಮು ಕಾಲಿವಾಹನಕೆ
3. ವರುಷ ಇಂದಿನೆಯ ಸಧಾರಿತ ಸಾವತ್ತರ ಅಂತ್ಯಜ ತು ಗಂ ಲು ಕೆಳದಿಸಂಪರ್ಪಾನ
4. ರಾಮು ರಾಜಾಗುರು ಶ್ರೀಮತ್ತಪಂಚಾಂತರ ಶಾಸಕಾರಸಂಪನ್ತ ದ್ವಾರಾವಾಪ್ಯಾಧಿ
5. ಏ ಮಹಾ ಮಹತ್ತ್ವನ ವಣಗಾದ ಕೆಳದಿ ಕಾಸಿಪೀಠದ ಧೀ (ಮರ) ದ ಶ್ರೀಗುರುಕೆಂಡ
6. ವರನಾಮಾಗಿ ಇತ್ಯಪ್ರತ್ಯೇ ಪರಂಪರೆಯ ಶ್ರೀಗುರು ಶಾಸಕಾರಸಾಮಾಜಿ
7. ಗಳಿಗೆ ಯಾವಮುರಾರಿ ಕೋಡಿಕೋಡಾರ್ಥ ಏತುಧ ವ್ಯಾಧಿಕಾರ್ಯೈತ್ತ ನಿರಾಂತ್ರ

8. ವ್ರಜಭಾಷ್ಯಕ ಜವಗುರು ಧೃತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸ್ವಾಂಶಾವರಾಯಿನಾ
9. ಯಿಕರ ವಂಶೀಕ್ರಿಯಾದ ಸಂಕಂಣಾಯಿಕರ ವ್ರಜಾತ್ಮಕರು ಸಿದ್ಧಪ್ರಾಯಿಕರ
10. ವ್ರಜಾತ್ಮಕರು ಶಿವಭ್ರಾತಾಯಿಕರ ವ್ರಜಾತ್ಮಕರು ಸಿದ್ಧಪ್ರಾಯಿ
11. ರಾದ ಕೆಂನಂಮಾಡಿಯಾರೆ ಬರಸಿಕೊಂಡ ಧೂವಾನ ಕಾಜನದ ಕ್ರಮವೆಂಕಂ
12. ದರೆ ಗುರುಮನೆ ಆರಮನೆವಂದಾಗಿ ಸಿದ್ಧ ನಂಮ ಭೂವರಂಜಿರು ಜನ್ಮಗುರುಗಳು
13. ರಾದ ಕಂಪ ಗುರುವರಂಜಿಗೆ ದಿಯುಗುರು ಕೆಳದಿ ಸಾತಗೆರೆ ಕೆರಿಮತ ನಡಾತಿ
14. ವ ಸಾಜಾರ ಅಣಿಲಕ್ಷ್ಯ ಹೇರಗುಡಿಗೆ ಅದ್ವೇರ ಮಾಲಿ (ವಿ ೧) ಹಂಡಿಗೆಂಡುಕಾನ್ನೆ
15. ಮುಂತಾದ ಗ್ರಾಮಗಳ ಸಂಪರ್ಕಾನ ಕಾಜಾ ಮಾಲಗೆಗೆ ಶಿವಾಹಿ ತವಾಗಿ
16. ಯಿತ್ತು ಧೂನ್ಯಾಸ್ತುಗ್ರಜಿಭೂದೆ ಮರದ ಕಣ್ಣಲೆ ಕಂಬಾಕಾರ ಹರಗುರುದೇವ
17. ವೃಜಾಮಾಯೀಗ ನಡಿಸುಬ್ರಿ ಕೆಳದಿ ಪುರದ ತಾಳವ್ಯಾ ಬಿನದಿಗ್ರೇವಳ
18. ಗಳಿಗ್ರೇಯಂದ ಉಳಿ ಅಕೆ ಬಿ ನರ ಗ್ರಾಂತಿ ಲುಗ್ ಬಿ ಬಿ ಕೆ ಬಿ ನರ
19. ಗ ಅಕ್ತಿ ಲು ಗ ಉಳಿ ಉಳಿಯಂ ಗ ಉಳಿ ಉಳಿ ಕ್ರಿಂಜದ ಸ್ತುತಿಭೂಧರ

ಹಂಡಾಗಿ

20. ಇ ಉಂಕೆ ಹಂಡ ಆಜೆ ಮರ ಉಳಿಉಂ ಕೆ ಗ ಉಳಿ ಉಳಿಯಂಗ ಅಕ್ತಿ ರ
21. ಉ ಯಂನ್ಯಾರ ವಿವತ್ತು ಮೂಲುವರಹಂನೆ ನಾಲ್ಯಾ ಹಣವಿನ ಧೂನ್ಯಾ
22. ಯಂನು ಯೀಗ ಶಿವಾಹಿ ತವಾಗಿ ಬಿಂಧೇವ ಯೀ ಧೂನ್ಯಾಗೆ ಸೆಂಗಂಗೆ
23. ಮುದ್ದೆ ಕ್ರಿಂಜಾಗ್ರಜ್ಯ ನಿಧಿಗ್ರೇವ ಜಲಪಾಥಾಳ ಅಕ್ತಿಭಿ ಆಗಾಮಿ
24. ಸಿದ್ಧ ಸಾಧ್ಯಾಗರೆಂಬ ಅಕ್ತು ಧೂಂಗ್ರಿಂತೇಸ ನ್ಯಾಂಮ್ಯಾಪನು ಪ್ರಜ್ವಾಮಾರಿ
25. ಯಾದೆಯಲ ಆಗುಮಾಡಿಕೊಂಡು ಸಿಂಮುಕ್ಯ ಪರಂಪರೆಯಾಗಿ
26. ಅನುಧೂಗಿಸಿ ಮರದ ಧರ್ಮವನಿಡಿಸಿ ಬಿಕರಿಯಂದು ಕೊಟ್ಟಿಧರ್ಮ
27. ಶಾಪನ ಅದಿಕ್ಷೆ ತೆಂದಾತ್ಮವನಿರೇ ನಲಿಕ್ಷೆ ದ್ವೌಧೂರಿ ಮಿರಾಂತ್ರಾಂತ್ರದಯಂ
28. ಯಿಮ್ಮಕ್ಕೆ ಅಜತ್ಕುರಾತ್ಕು ಉಂಧೇಡಿಪುರಾತ್ಕು ದಾನಾತಿ ನರಸ್ಯ ಉ
29. ತಂ ದಾನಾಜಾಲಿಯೇ ಮರಿತ್ಯಾದಾನಾ ಧ್ರೂಯೀಸುಮಾಲನಂ ದಾನಾತ್ತಿಗ್ರಿ
30. ಮವಾತ್ಸ್ಯೇತಿ ವಾಲನಾದಿತ್ಯಂ ತಂ ಪದಂ

ಶ್ರೀಸಂದಾತಾ.

Transliteration.

1. *namas tumga-śiraś-chumphi-chandra-chāmara-chārave trailokya-nagarā-ramphba-mū-*
2. *la-stambhāya Śamphhave svasti śri-jayābhuyudaya Śāli-vāhana śaka-*
3. *varusha 1602 neya Sidhārthi-samvatsara Āśvija śu 10 lu Keļadi- samvastāna*
4. *rāya-rāja-guru śrīmat sajana-śudha-śivāchāra-sampanna dyāvā-pruthi-*
5. *vi-mahā-mahattina valagāda Keļadi Kaśipīlhada bhaṭada śrīguru Kemcha-*
6. *vira-svāmigala śiṣya prasiṣya parampareya śri guru Śivalimgasvāmi-*
7. *galige Yadava-murāri Kōṭekolāhala viśudha-vaidhikādvaita-sidhāmṛta-*
8. *pratishṭāpaka Śiva-guru-bhakti-parāyaṇa-rāda Keļadi Sadāśivarāya-nā-*
9. *yakara vamśōdbhavarāda Samkamṇa-nāyakara prapaustraru Sidappa- nāyakara*

10. paustraru Śivappa-nāyakara putraru Soma-śekara-nāyakara dharma-patniya-
11. rāda Chemnammājīyavarū barasi koṭa bhū-dāna-śāsanada krama-venṭem-
12. dare guruinane aramane vāṇḍāgi naḍada namīna pūrvajaru janma-guruga-
13. lādatamīmaguru-paraiṇparege Bidarūru Keṭadi Śatagere Keremāṭha Sadāśi-
14. vasāgara Aṇalikoppa Horagudige Adderi Mālad (v ?) i Handigođu Kānle
15. inumtāda grāmagaļa samvastāna śākhā-maṭha-galīge Śivārpitavāgi
16. biṭṭa bhū-svāste-galallade maṭhada kaṭṭale kamīdāchāra Hara-guru-dēva-
17. pūjā-viniyoga naḍasubagge Keṭadipurada Tālavalli-banada-gadde vaļa-
18. gaṇa gaddeyiṁda bi kha 5 ke kha 1 ra ga 1⁵3 lu ga 9 kha 2 ke kha 1 ra
19. ga 2⁵2 lu ga 4⁶4 ubhayam ga 13⁶4 tōṭada staṭadallu bhara-

Back

20. ḡa 60 ke hakida aḍake mara 14,500 ke ga 240 ubhayam ga 253 6
21. 4 yīmnnūra aivattu mūru varahamnu nālku haṇavina bhūmi-
22. yamnu yīga Śivārpitavāgi biṭidheve yi bhūmige neṭa linga-
23. mudre kallinoḷagullā nīdhī nikshēpa jala pāshāṇa akshīṇi āgāmi
24. sidha sādhyamgalemba ashṭa-bhōga téja-svāmīmyavanu pūrva-mari-
25. yādeyali āgumāḍikondu niipma siṣya-parampareyāgi
26. anubhōgisi maṭhada dharmava naḍisi bahiri yemdu koṭa
27. śāsana āditya-chaṇḍrāvauilō' nalaś cha dyaur bhūmir āpo hrudayam
28. Yemaś cha abaś cha rātriś cha ubhā cha samḍhye Dharmāś cha jānati
narasya ura-
29. taṁ dānā-pālanayōr madhye dānā chhrē-yōnupālanam dānāt sarga-
30. m avāpnōti pālanād achyutam padam

Śri Sadāśiva.

Translation.

Salutation to Śambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar of the city of the three worlds.

Be it well. In the prosperous year 1622 of the Śalivāhana era, the year Sidhārthi, on the 10th lunar day of the bright half of Āśvija:—

To the illustrious guru Śivalingasvāmi, the royal preceptor of the kings of the Keṭadi kingdom, possessed of the pure and righteous conduct of Śivāchāra (Vira-śaivas), belonging to the *Mahāmahattu* (the order of gurus), of the heaven and earth and to the succession of priests descended spiritually from the guru Kencha-vīrasvāmi of Kāśipīṭha-maṭha in Keṭadi:—

Chennammāji, lawful wife of Somaśekhara Nāyaka, who was the great-grandson of Sankāṇa Nāyaka, grandson of Sidappanāyaka, and son of Śivappanāyaka, descended from Sadāśivarāyanāyaka of Keṭadi, Yaṭava-Murāri, kōṭe-kōlāhala, establisher of Viśuddha-vaidikā-dvaita-siddhānta and a devotee of Śiva and gurus got executed the following śāsana recording the gift of land.

Our ancestors who looked upon the gurus and palace as one (treated with equal regard) granted various estates of land for propitiating the god Śiva to your line of gurus, who are our ancestral gurus, for the branch matts of the *samsthānam* situated in the villages Bidarūr, Keḍadi, Sātagere, Keremāṭha, Sadāśivasāgara, Anālikoppa, Horagudige, Addēri, Mālad (v?)i, Handigōḍu, Kānle, etc. In addition to the above we have now granted, for carrying on the usual duties of the matt and police and for the expenses to be incurred in connection with the worship of Śiva, gurus and gods (dēvapūjā), lands of the annual revenue of 253 varahas and 4 haṇas consisting of (1) rice-fields in Banada-gadde in Tālavallī belonging to Keḍadipura of the sowing capacity of 5 khaṇḍugas with a revenue of 9 varahas at the rate of 1½ varahas and 3 haṇas for a khaṇḍuga and (2) rice-fields in the above with the sowing capacity of 2 khaṇḍugas with a revenue of 4 varahas and 4 haṇas at the rate of 2 varahas and 2 haṇas for a khaṇḍuga and (3) 60 *bharaṇas* in Tōḍadāstā containing 14,500 areca trees planted therein with an annual revenue of 240 varahas. All these lands we have given away to you to please god Śiva with all the eight rights of possession and enjoyment of treasure above ground or buried, water springs, minerals, imperishables, future rights, ready wealth and possibilities within the boundary stones set up in the land bearing the marks of linga. You may enjoy the same following the old usage, in succession from the guru to the disciple and carry on the duties (dharma) of the matt. Thus have we given the dharma-śāsana. The sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night and two twilights, and Dharma know man's deeds. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one goes to Svarga, by maintaining it he attains a region from which there is no fall.

Sri Sadāśiva.

Note.

This grant records the gift of some lands in Tālavallī Banadagadde in Keḍadipura made by the queen Chennammāji of Keḍadi to her janma-guru (guru from birth) named Śivalingasvāmi of Kāśipīṭhada-māṭha at Keladi. Keḍadi is a village near Sāgar in Sāgar Taluk, Shimoga District and was for some time capital of the Keḍadi Nayakas who later shifted their capital to Ikkēri and Bidnūr (later called Nagar). The donee was a Vīraśaiva guru and belonged to the spiritual lineage of Kenchavīrasvāmi. The donor Chennammāji was the queen of Sōmaśēkhara-nāyaka I and ruled from 1671 to 1697 A.D.

The date of the grant is given as S' 1602 Siddhārthi sam. Āśvija šu 10 corresponding to 4th October 1679 A. D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			KADAMBA.
72	16	No date (About 450 A.D.)	Kakusthavarman
		
			PUNNATA.
126	53	No date. Kartika māsa, solar eclipse Śuklavāra and Punarvasu Nakshatra (Spurious).	Skandavarman
		
			CHALUKYA KINGS.
147	64	Khara, 36th year of Chālukya Vikramāditya VI Vikrama kala.	Vikramāditya VI
		
			CHALUKYA CHIEF.
114	40	No date	Goggi
114	41	Do	do
		
			GANGA.
140	55	Ś 976 Vijaya, Phāl. śu 15, Uttara Nakshatra, Sōmavāra — 24th February 1054 A. D. Thursday (Weekday wrong).	Satyavākyā
		
			HOYASALAS.
66	9	No date	Ballāla I
88	22	Do	Narasimha I
		
60	2	Do	Vira Ballāla II
59	1	Thursday, the 5th lunar day in the cyclic year Jaya.	Vira Narasimha II
		

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Earliest authentic inscription discovered so far. Describes a battle between the Kadambas led by Vija Arasa and the Kēkayas and Pallavas in the presence of the warriors of the Sendrakas and Baṇas. Records the grant of the villages Palmaḍi and Mūlivalī to Vija Arasar by Mṛigeśa and Nāgēndra on the advice of the governor Paśupati of the Bhaṭṭāri family during the reign of the Kadamba king Kakustha.

Records the grant of the village Muṭṭalavviyūr in Eḍettorenādu by the Punnāṭa king Skandavarman of the Tāmrakāśyapa lineage and son of Rāshṭravarman. Important as giving the lineage of Punnāṭa kings, but believed to be spurious.

Records the grant of some land to the god Indrēśvara by Kētamalla Nāyaka, a subordinate of Vikramāditya (VI).

Records a battle between Bochiga, *mane-vagati* of Goggi and Uttavagalī.

Records the death of another house-servant (*manevagati*) of Goggi in the attack on the village Sangavallī.

Records the marriage of Devasetṭi with Gaurabbe, daughter of Rajadhirāja Chakravarti sarvajñāpadada-gaṇḍan and the grant of certain honours to Dēvasetṭi : engraved by Satyavākyā yāchāri.

Fragmentary inscription : contains the eulogy of Ereyanga and Ballāla I.

Records the death of the queen Bammaladēvi and the suicide of Chāki-gauda on her death in connection with some vow.

Fragmentary. States that Viraballāla was residing at Mahavaleyadurga and refers to the queen Bammaladēvi.

Refers to some battle at Marigavāla during the reign of Vīra Nārasingadēva.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
HOYSALAS— <i>contd.</i>			
84	19	Śaka 1152, Vikriti, Kartika śu 9, Bṛihavāra (17th October 1230).	Narasimha II
120	47	Śaka 1,200, Bahudhānya sam., Chaitra śu 1, Ādīvāra (24th April 1278).	Narasimha III
69	11	Śādhāraṇa sam. Phālguṇa śu 14, Ā (4th March 1311, Thursday?).	Ballāla III
VIJAYANAGAR.			
90	24	Śaka 1282 Vikāri sam., Pushya śu 2, Guruvāra (22nd December 1359, Sunday?).	Bukkaṇṇa Vodeyar I
94	25	Śaka 1290, Kīlaka sam., Phālguṇa ba 10, Ā. (March 4, 1369).	Do
148	65	No date	Bukkarāya II
125	52	Śaka 1464, Plava sam., Māgha śu 14, Sōmavāra (January 30, 1542).	Achyutadēva
BELUR CHIEFS.			
61	4	Kali 1627, Sarvajit sam., Jyēṣṭha śu 10 (11th May 1527).	Krishṇappa Nāyaka
87	20	S' 1492 Pramodūta sam., Bhā. śu 3 (3rd September 1570).	Ere Krishṇappa Nāyaka
KELADI CHIEFS.			
149	66	Śaka 1602 Sidhārthi sam. Āśvija śu 10 (4th October 1679 A.D.)	Chennammāji
96	26	Śaka 1630 Sarvajitu sam., Māgha śu 5 (January 16, 1708 A. D.)	Basappa Nāyaka
NUGGEHALLI CHIEF.			
89	23	No date	Chikka Virarājaya

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Viragal describing the exploits of a warrior named Mâraya in defending his village Hâlute.

Describes the establishment of a fair (sante) by Manchana-dannayaka and Chavunda-deva.

Viragal describing the exploits of a warrior Mallagauda at the time of Mussalman invasion (Turukâya-vâgidalu).

Records the grant of the village Chéramanahalli renamed Chandapura in memory of his brother Chandapa Vodeyar by Teppada Nâganâ Vodeyar to Mallinâtha Vodeyar of Bélur and Koyade Vodeyar. The king is said to have been residing at Hariharapâtâna in Hoysanâna.

Records the gift of some lands at Bâlehalli, etc., by mahâpradhâni Mâdarasa Vodeyar subordinate of Kumâra Virupâna Vodeyar, governor of Araga for services of the god Virêsvaradevaru at Bâlehalli.

Records the gift of some land in Pratâpâdu in Pedekanda Châvâdi in the Gutti kingdom for services of the god Mallikârjuna.

Registers the gift of the village Alûr for services of the god Nanjundeśvara by Achyutarâyaru Apayya for merit to the king Achyutadêva-mahârâyaru at Hampe.

Records the gift of the village Bilugunda for the god Siddheśvara at Hâsana (Hassan) by Bukkaña Nayaka for the merit of Krishnappa Nayaka.

Records the grant of a kodagi to Viragonda of Mogasâvara by Sûrapanâyakaiya and the gaudus of Tagarenâd.

Records the gift of some lands of the annual revenue of 253 varahas by the queen to her family guru Sivalingasvâmi of Keâdi Kaśipîtha.

Records the grant of some lands to the matt of the Viraśaiva priest Hâladevaru of Kuruva by the king.

Records the gift of the village Tolalu as umbâli to the Nuggehalli chief Chika Virâjaiya, son of Virarâja Vader by Krishnappa Nayaka.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
MYSORE KINGS.			
122	48	Śaka 1584, Śubhakrit sam., Chaitra śu 5 (14th March 1662).	Dēvarāja Vodeyar
124	49	No date	Do
64	8	Do	Chāmarāja Vodeyar (VII)
102	31	Do	Chāmarāja Vodeyar (IX)
102	32	Do	Do
109	37	Śaka 1782 Siddhārthi sam., Āsvija śu 10, Guruvāra (6th October 1859 A. D.)	Krishnarāja Vodeyar III
103	35	No date	Do
99	27	Chitrabhānu sam., Kārtika śu 12, Mangalavāra (26th November 1822 A. D.)	Do
139	38	Śaka 1750 Sarvadhāri sam., Jyēshṭha ba 10, Sthiravāra (7th June 1828).	Do
107	36	Śaka 1758 Durmukhi sam., Āsvija śu 5 (15th October 1836 A. D.)	Do
139	54	Śaka 1776 Ānanda sam., Kārtika śu 10. Sōmavāra (30th October 1854 A. D.)	Do
PRIVATE GRANTS.			
68	10	Śaka 1319, Iṣvara sam., Chaitra śu 10 Guru (8th March 1397).	....
112	39	Śaka 1457, Vijaya sam., Bhādra- pada ba., 7, 10th Sept. 1583) taking Ś 1455 Vijaya.	....
115	43	Śaka 1436 (1514 A. D.)	Bhaṇḍāri Basavappa Vodeyar
118	44	Śaka 1436, Bhāva sam., Śrāvaṇa śu 1 (22nd July 1514 A. D.)	Do

arranged according to Dynasties and Dates—*concl.*

Contents and Remarks

Records the gift of the village Uppinahalli in Kañalesime by the queen Dēvājamma to the Viraśaiva Matt newly built by her at Kañale.

Records the grant of some village by Kāmaṇa, mahāprabhu of Kārenād to the sthānikas of the temples at Uppinahalli.

Contains the names of pilgrims to Rāmanāthpur.

Records the gift of two lamp-stands to the Śāntinātha Basti at Mysore by the queen Dēvirammanṇi.

Records the gift of some vessels for the abhishēka of the god at the above basti by the queen Dēvirammanṇi.

Records the construction of the building called Manōranjana Mahalu by the queen Muddu Krishnājammaṇṇi.

The record consists of 24 anushtubh verses in Sanskrit invoking blessings on the king.

Records the gift of some land to Guruśāntappa of the matt at Dyāvalāpura.

Records the construction of the temple of Mahalingeśvara and the tank of Lingāmbudhi and also the grant of some lands for the above temple by the queen Lingājammanṇi.

Records the dedication of the temple of Prasanna Venkaṭeśa and other acts of charity made by Subrāyadāsa and his brother to God.

Records the construction of the temple of Basavēśvara at Mallanamūle by Gurikāra Mallayya of Ambāvilāsa, an officer in the king's palace.

Records the consecration of the god Virabhadra by Vāder.

Records the grant of the village Chikkahalli in Bütigahalli by Rangaya of Marupura to Sāntayadēvaru of Kāreganahalli as śrōtra-guttage.

Records the grant of Sīndenahalli, etc., by Bhandāri Basavappa Vodeyar of Suttūr Matt to Agastyanātha, *nambi* (priest) in the temple of Sangamēśvara at Nanjalugu (Nanjangūd).

Records the gift of Boppanahalli, etc., by the above donor to Sirigeri Oderu at the temple of Sangamēśvara at Nanjangūd.

APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

In the year 1935-36.

(Based on the Annual Report of the Government Architect, Bangalore.)

During the year, 38 monuments were inspected and suggestions for the proper preservation of those in need of repairs were forwarded to the authorities concerned.

Monuments Visited.

Inspection Reports from the Revenue Sub-Division Officers have become very rare in spite of the Government Order of the 14th September 1920; only about 30

Inspection Reports. reports have been received during the whole year. It is desirable that the several officers of the Public Works Department are also made to visit such of the ancient monuments as are within their jurisdiction and send up reports to the Superintending Engineers, the Government Architect and the Director of Archaeology so that timely action may be taken in the matter of preservation without waiting indefinitely for the reports from the Revenue Department. Orders of Government are being sought for on this point.

The renovation work of the temples at Belur and Halebid has made considerable progress and arrangements are being made to speed up the sanctioned programme

Renovation. of work. Government have, in their Order No. 1783-88—Muz. 238-35-4, dated 27th June 1936, sanctioned Rs. 19,000 for this work out of Chatram Savings Fund.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

(1) Narasimhaśvāmi temple at Sugganahalli, Māgadī Taluk.

(2) Rāmeśvara temple at Kūḍli, Shimoga Taluk.

No fresh monuments were declared "Protected" during the year.

It was reported during last year that the Gaṇja-Bhērūṭa image on the top of the pillar at Belgāvi was knocked down and broken to pieces and that the pillar itself was gradually getting out of plumb. An estimate for

Gandaberunda Pillar. Rs. 2,055 for repairing the pillar and another for Rs. 445 for the preparation of a fresh image to be installed in place of the broken one was sanctioned in the Government Order of 22nd November 1935 and the Archaeological Department has undertaken to get the new image made by a reputed sculptor of Mysore.

The total amount of the estimates sanctioned for Ancient Monuments and other Muzrai Institutions during the year is Rs. 1,28,890-15-10. A statement of

Expenditure on Conservation. expenditure incurred during the year for the maintenance and repair of ancient monuments is appended.

STATEMENT OF EXPENDITURE INCURRED DURING THE YEAR
1935-36 FOR THE MAINTENANCE AND REPAIR OF ANCIENT
MONUMENTS.

BANGALORE DISTRICT.			
			Rs. a. p.
Gavipur	...	Gangādharēśvara temple	... 1,453 0 0
Ardeśahalli	...	Inscriptions	... 10 0 0
Devanhalli	...	Tippu's Birth place	... 60 0 0
		Fort-wall	... 200 0 0
Kundāna	...	Palace site	... 30 0 0
Channapañña	...	Palace Building	... 507 0 0
Bangalore	...	Tippu Sultan's Palace	... 828 0 0
		Kempe Gowda's towers	... 51 0 0
		Fort Dungeon	... 43 0 0
		Cenotaph	... 60 0 0
		Basavēśvara temple	... 1,545 11 0
		Venkaṭaramaṇapāśvāmi temple in Fort	... 400 0 0
Sivagaṅga	...	Gangādharēśvara and Honnādevī temples.	... 2,361 0 0
Māgaḍi	...	Sōmēśvara temple	... 385 0 0
KOLAR DISTRICT.			
Kolar	...	Bara Inam Makān	... 580 0 0
		Makbara	... 150 0 0
Nandi	...	Bhoga-Nandīśvara temple	... 737 0 0
		Yoga-Nandīśvara temple	... 821 0 0
TUMKUR DISTRICT.			
Seṭṭikere	...	Yogamādhava temple	... 965 0 0
MYSORE DISTRICT.			
Somanāthapūr	...	Kēśava temple	... 250 0 0
Seringapatam	...	Darya Daulat	... 75 0 0
		Other monuments	... 115 0 0
HASSAN DISTRICT.			
Javagal	...	Lakshmi-Narasimhaśvāmi temple	... 550 0 0
Uḍigānāl	...	Chaudēśvara temple	... 1,100 0 0
Gāṇḍasi	...	Kēśava devaru	... 210 0 0
Arsikere	...	Liśvara temple	... 320 0 0
Mosale	...	Twin temples	... 880 0 0
Manjarābād	...	Fort	... 500 0 0
Halebid	...	Kēdārēśvara temple	... 100 0 0
		Hoysalēśvara temple	... 1,997 0 0
Bēñār	...	Chennakēśava temple	... 6,450 0 0

KADUR DISTRICT.

			Rs.	a.	p.
Amritapura	...	Amritēśvara temple ...	...	120	0 0
Marle	...	Siddhēśvara temple ...	...	100	0 0

SHIMOGA DISTRICT.

Belgāvī	...	Gaṇḍabhēruṇḍa pillar	...	2,500	0 0
Udri	...	Lakshminārāyaṇasvāmi temple	...	1,450	0 0
Kudli	...	Rāmēśvara temple ...	...	820	0 0
Ikkeri	...	Aghōrēśvara temple ...	...	516	0 0
Keladi	...	Rāmēśvara temple ...	...	3,200	0 0

CHITALDRUG DISTRICT.

Harihar	...	Hariharēśvara temple ...	...	604	0 0
Molakālmūru	...	Asōka's inscriptions ...	...	60	0 0
Heggere	...	Basti	...	20	0 0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF
ARCHÆOLOGY AND HIS ASSISTANTS.

During the year 1935-36.

[*Asterisk denotes Protected Monuments.]

Mysore District—

Naragunjī-bore near Gānaṅgūr	...	Graves
Muddanhalli-maṇṭi	do	do
Seringapatam	...	*De Havilland's Arch
Yeṭatore	...	Arkeśvara temple
		Vighnēśvara temple
		Kaisale-maṇṭapa
Krishnarājanagar (New Yedatore)	...	Chandramauliśvara and Nārāyaṇa temples
Sāligrāma	...	Yogī-Narasimha temple
		*Rāmānujāchārya temple
		Jyotiirmayēśvara temple
		Ancient site
		Ancient course of the Kāvēri river
Chunchankatte	...	Rāma temple
Chikkahānasōge	...	*Ādinātha Basti
Hassan District—		
Basavāpāṭna	...	Sāntiśvara temple
		Praṇatārthiharēśvara temple
		Lakshmikānta temple
		Shaḍbhāvarahitēśvara temple
		Sandalēśvara temple
Rāmanāthapura	...	Rāmēśvara temple
		Agastyēśvara temple
		Pāṭṭābhirāma temple
		Gōgarbha and Gāyatri rocks.
Mallarājapāṭna	...	Lakshmaṇēśvara temple
Gorūr	...	Trikūṭēśvara temple
		Kailasēśvara temple
		Vāsudēva temple
		Narasimha temple
Arkalgūd	...	Lakshminarasimha temple
		Amṛitēśvara temple
		Virabhadra temple
Sambhunāthapura	...	Svayambhunāthēśvara temple
Bēlūr	...	*Channakēśava temple
Āndale	...	Ancient site

Doddagaddavalli	... *Lakshmidēvi temple
Halebid	... *Hoysalēśvara temple
	*Basti buildings
	*Kēdārēśvara temple
Seṭṭigere	... Dēviramma temple
	Mahishāsuramardini temple
Karagaḍa	... Āñjanēya temple and inscriptions
Hale-Bēlūr	... Vāsudēva temple
Malali	... Ancient temples
Manjarabad	... *Fort
Kadur District—	
Angaḍi	... Vāsantikā temple
	*Bastis
	*Kēśava, Pāṭālarudrēśvara and Mallēśvara temples.
Dēvaṇḍpindā	... Rāmēśvara temple
Marle	... *Kēśava temple
	*Siddhēśvara temple
Khāṇḍya	... *Mārkaṇḍēśvara and Janārdana temples
Bālehonnur	... Virabhadra temple at Bālehalli
Śringēri	... *Vidyāśankara, Janārdana, Śāradā and other temples.
Shimoga District—	
Āgumbe	... Gopālakṛiṣṇa temple
Mēlīge	... *Anantanāthabasti
	Venkaṭaramaṇa temple
	Chauki-Hoṇḍa
Humcha	... *Pāśyanātha basti
	*Padmāvatī basti
	*Pañchakūṭa basti
Nagar	... *Dēvugatūgā ponds
	*Fort
	Nilakantēśvara,
	Āñjanēya and Guḍde-Venkaṭaramaṇa temples.
	*Palace of Śivappa-nāyaka
Kaḍli	... *Rāmēśvara and Narasimha temples.

APPENDIX 'B'.

List of Photographs taken during the year 1935-36.

Serial No.	Size	Description	View	Village	District
1	$6\frac{1}{2}'' \times 4\frac{1}{2}''$...	Vighnēśvara temple ...	Pillar ...	Yelatore ...	Mysore
2	Do ...	...	View of the temple and the Kāvēri river.	Do ...	do
3	Do ...	Jyōtirmayēśvara temple.	Doorway ...	Sāligrāma ...	do
4	$12'' \times 10''$ ...	...	View of the Kāvēri river.	Chunchan-kaṭṭe.	do
5	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Ādinātha basti	Doorway of the north cell	Chikkahanna-sōge.	do
6	Do ...	Do	Interior view ...	Do ...	do
7	Do ...	Kēśava temple	Dvārapāla ...	Do ...	do
8	$6\frac{1}{2}'' \times 4\frac{1}{2}''$ ...	...	Viragal on the tank bund	Do ...	do
9	Do ...	...	Stone inscription on the tank bund.	Do ...	do
10-12	Do ...	...	Graves ...	Naraguṇi-bōre near Gaṇaṅgūr.	do
13	Do ...	...	Do ...	Muddana-halli-maṇṭi	do
14	$12'' \times 10''$...	Victoria Jubilee Hall	Back view ...	Mysore ...	do
15	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	View of Krishnaraja Road	Do ...	do
16	$6\frac{1}{2}'' \times 4\frac{1}{2}''$ ...	...	Do ...	Do ...	do
17	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Rāmēśvara temple ...	South-west view ...	Rāmanātha-pur.	Hassan
18-20	$6\frac{1}{2}'' \times 4\frac{1}{2}''$...	Lakshmaṇēśvara temple.	Figures on the wall ..	Mallarāja-paṭṭa.	do
21	$8\frac{1}{2}'' \times 6\frac{1}{2}''$...	Lakshmikānta temple	Lakshmi-Nārāyaṇa ...	Basavāpaṭṭna	do
22	Do ...	Trikūṭēśvara temple...	North-east view ...	Gorūr ...	do
23	Do ...	Do ...	North-west view ...	Do ...	do
24	Do ...	Narasimha temple ...	Yōgānarāsimha ...	Do ...	do
25	Do ...	Vāsudēva temple ...	Vāsudēva ...	Hāle-Bēlūr.	do
26	Do ...	Do ...	Inscription stone ...	Do ...	do
27	Do ...	Vishṇu temple ...	Front view ...	Malali ...	do
28	$12'' \times 10''$...	Fort	Yard ...	Manjarābad.	do
29	$10'' \times 8''$...	Do	Do ...	Do ...	do
30	Do ...	Fort gate	Ceiling ...	Do ...	do
31	Do ...	Do	Front view ...	Do ...	do
32	$12'' \times 10''$...	Hoysalēśvara temple.	East middle wall ...	Hālebīḍ ...	do
33	$6\frac{1}{2}'' \times 4\frac{1}{2}''$...	Durgā temple ...	Dēviramma figure ...	Seṭṭigero ...	do
34	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ...	...	Distant view of the Bābū- buḍan hills.	Karagaḍa ...	do
35	$6\frac{1}{2}'' \times 4\frac{1}{2}''$...	Āñjanēya temple ...	Stone inscription ...	Do ...	do
36	$12'' \times 10''$...	Chandragupta basti ...	Sculptured screen ...	Śravaṇabeḷa- gola.	do
37	Do ...	Do	Do ...	Do ...	do
38	$10'' \times 8''$...	Do	Doorway ...	Do ...	do
39	Do ...	Bhadrābhū cave ...	North-west view ...	Do ...	do
40	$12'' \times 10''$...	Vindhya-giri hill	Gōmaṭēśvara figure ...	Do ...	do
41	$10'' \times 8''$...	Do	Do ...	Do ...	do
42	$6\frac{1}{2}'' \times 4\frac{1}{2}''$...	Do	Do ...	Do ...	do
43-44	$10'' \times 8''$...	Do	Views of Kalyāṇi and Chandragiri.	Do ...	do

APPENDIX B—*contd.*

Serial No.	Size	Description	View	Village	District
45	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	...	Stone inscription	...	Halmidi
46	Do	Īśvara temple	Front view with the stone inscription.	Do	Hassan do
47	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Vāsantikā temple	Figure of the goddess	Angadī	Kadur
48	Do	Ādinātha basti	Ādinātha	Do	do
49-50	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	Śāntinātha basti	Yaksha and Yakshī	Do	do
51	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Rāmēśvara temple	South-west view	Dēvavrinda	do
52	Do	Do	Navarāṅga doorway	Do	do
53	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	Do	Pārvati figure	Do	do
54	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Kēśava temple	Interior view	Marle	do
55	Do	Do	Kēśava figure	Do	do
56	Do	Do	Garuda on Pedestal	Do	do
57	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	Do	North-east view	Do	do
58	Do	Do	South niche	Do	do
59	Do	Do	West niche	Do	do
60	Do	Do	South-east view	Do	do
61	Do	Siddhēśvara temple	South-west view	Do	do
62	Do	Mārkaṇḍeya temple	Elephant	Khāṇḍya	do
63-64	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	...	View of the Bhadrā river.	Bālehonnūr.	do
65	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	Virabhadra temple at the munt.	South-west view	Bālehalli	do
66-67	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Vidyāśankara temple.	Distant views	Bringeri	do
68	Do	Do	North-east view	Do	do
69	Do	Do	North-west view	Do	do
70	Do	Do	South-west view	Do	do
71	Do	Do	South-east view	Do	do
72-81	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	Do	Wall images	Do	do
82	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Śāradā temple	Interior view	Do	do
83-84	Do	Dēvagāngā ponds	Views	Nagar	Shimoga
85	12" \times 10"	...	Śivappa Nayaka's Palace ruins.	Do	do
86-87	10" \times 8"	...	Do	Do	do
88	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	...	Do	Do	do
89	Do	Fort gate	View from South	Do	do
90	12" \times 10"	Gōpālakrishṇa temple	Gōpālakrishṇa image	Āgumbe	do
91	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Narasimha temple	South-east view	Kūḍli	do
92	Do	Do	Narasimha image	Do	do
93	Do	Rāmēśvara temple	South view	Do	do
94	12" \times 10"	Kallēśvara temple	Central ceiling	Aralaguppe	Tumkur
95	10" \times 8"	Do	Do	Do	do
96	Do	Do	Umāmāhēśvara image	Do	do
97	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Do	Do	Do	do
98	Do	Do	Vīragal	Do	do
99	Do	Do	Kēśava image	Do	do
100	Do	Do	Perforated screen	Do	do
101-102	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ "	Kēśava temple	Mythological friezes	Do	do
103-114	6 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ "	Do	Wall images	Do	do
115	Do	Nandi hills	View of Glentilt	Nandi	Kolar
116	Do	Do	View of Cubbon's bungalow.	Do	do
117	Do	Do	Hill view	Do	do

APPENDIX B—*concl.*

Serial No.	Size	Description
118-120	6 $\frac{1}{2}$ " x 4 $\frac{1}{4}$ " ...	Copper plate inscription of Dēvarāju and seal.
121-122	Do ...	Do in the mutt at Bālehalli.
123-124	12" x 10" ...	Do of the Punnād king Skandavarman.
125	6 $\frac{1}{2}$ " x 4 $\frac{1}{4}$ " ...	Do do —— seal.
126	10" x 8" ...	Stone inscription of the Gaṅga king Nītimārga.
127	Do ...	Do of the reign of the Hoysala king Viraballāla II from Sōndūr. (Kumārasvāmi Betta.)
128	Do ...	Ancient coins from the extreme South of India.

APPENDIX 'C'.

List of Drawings prepared during the year 1935-36.

1. Bastihalli, Halebīḍ	...	...	Bastis	...	Ground plan.
2. Basrāl	...	...	Mallikārjuna temple	...	Do
3. Kōlār	...	...	Sōmēśvara temple	...	Do
4. Kaivāra	...	...	Amaranārāyaṇa temple	...	Do
5. Āvaṇi	...	...	Lakshmanēśvara temple	...	Do
6. Siti	...	...	Bhairava temple	...	Do
7. Chikka-Hanasōga	...	...	Ādinātha Basti	...	Do
8. Seringapatam	...	...			Guide map.
9. Tree of Indian Paleography, in Kannada.					
10. Symbols met with on the ancient coins from the extreme South of India.					

E R R A T A .

Page	2	line	3	<i>read</i>	Peixoto	<i>for</i>	Peripoto
"	9	"	13	"	'as peculiar'	"	'as Keśava peculiar'
"	13	"	13	"	V	"	VII
"	57	"	8	"	Āśhādha	"	Āshha
"	61	"	25	"	Yōgānarasimha	"	Yōgamādhava
"	64	"	7	"	ଦେଖନ୍ତିଥିବାରେ ବ୍ୟାପ	"	ବ୍ୟାପ ଦେଖନ୍ତିଥିବାରେ
"	94	"	12	<i>add after 25 (See M. A. R. 1932, No. 44—Reading and translation slightly revised, with transliteration),</i>			
"	116	"	36	<i>delete</i>	'owing to'		
"	132	"	25	<i>read</i>	bis for hir		

INDEX

A

PAGE	PAGE
Abbūr, <i>village</i> ,	126
Abūra-māgāni, <i>division</i> ,	126
Achemenian, <i>family of kings</i> ,	26
Achyuta, <i>god</i> ,	74
Achyutrāya, <i>Vijayanagar king</i> ,	126
Achyntarāyaru, <i>do</i>	126
Ādavāni, <i>village</i> ,	66
Ādābhīrāma, <i>chief of Arakere</i> ,	57
Addēri, <i>village</i> ,	152
Ādeṇṇa, <i>private person</i> ,	65
Ādinātha, <i>god, temple at Bastihalli</i> ,	9
<i>temple at Chikkahanasōge</i>	8
<i>shrine of</i> ,	8
<i>image of</i> ,	8, 9, 17
Aditi, <i>goddess</i> ,	132
Ādityas, <i>gods</i> ,	106
Ādivari, <i>a kind of dowry?</i>	141
Ādōni, <i>see Ādavāni</i> ,	66
Adur, <i>village</i> ,	60
Agale, <i>do</i>	83
Agastya, <i>sage</i> ,	25
Agastyanātha, <i>priest</i> ,	117
Agastyēśvara, <i>god, temple of</i> , 11, <i>temple at</i>	
<i>Rāmanāthapura</i> ,	64, 66
Aghorēśvara, <i>god, temple at Ikkeri</i> ,	66
Aghorēśvara Ningapa, <i>devotee</i> ,	66
Agni, <i>god</i> ,	107
<i>figure of</i> ,	28
Agra, <i>city</i> ,	26
Āgumbe, <i>village</i> ,	37, 40
Aigūr, <i>do</i>	58
Aihoļe, <i>inscription of</i> ,	26
Airāvata, <i>celestial elephant</i> ,	74, 107
Aiyampolil, <i>place</i> ,	3
Ālambādi, <i>village</i> ,	57
Ālambgiri, <i>place</i> ,	3 n2
Ālanahalli, <i>village</i> ,	109
Āla, Ālapas, <i>family</i> ,	74
Ālu Kadamba, <i>subordinate of Kākustha</i> ,	74,
<i>78, 79</i>	
Ālu, Alupa, <i>dynasty</i> ,	78, 79
Alupas, <i>dynasty</i> ,	78, 81
Alur, <i>grant of</i>	134
Ālurādi Māchayya, <i>private person</i> ,	64
Āluva, <i>kings</i> ,	68
Ālvārs, Šrīvaishṇava <i>saints, images of</i> ,	6
Akamma, <i>private person</i> ,	142
Ambāvilāsa, <i>a department in the Mysore</i>	
<i>Palace</i> ,	139
Ammanavaru, <i>goddess, figure of</i> ,	142
Amṛitamma, <i>queen of Dēvarāja Vodeyar</i> ,	
<i>125</i>	
Amṛitāpura, <i>village</i> ,	6
Amṛitēśvara, <i>god, temple at Arkalgad</i> ,	12
Amsterdam, <i>city</i> ,	43
Āṇaji, <i>inscription of</i> ,	75, 76, 80, 81
Āṇalikoppa, <i>village</i> ,	152
Ananta, <i>god</i>	74
Anantaguru, <i>Jaina guru</i> ,	83
Anantajiya, <i>priest</i> ,	83
Anantanātha, <i>god, Basti at Melige</i> , 38	
<i>image of</i> ,	38, 101
Anantanāthasvāmi, <i>god</i> ,	38
Ananta-tirthankara, <i>god</i> ,	101
Anantapur, <i>district</i> ,	79
Ananta-vrata, <i>a special form of worship of</i>	
<i>the Jaina tirthankara named Ananta</i> ,	101
Āṇḍāl, <i>goddess, image of</i> ,	6
Andhakāri, <i>god, do</i>	31
A new type of Purāna Coins, <i>work</i> ,	48
Angaḍi, <i>village, ancient site at</i> , 1, <i>village</i> ,	
<i>17, 19</i>	
Ānjanēya, <i>god, temple of</i> , 43, <i>image of</i> ,	
<i>18, 19</i>	
<i>shrine of</i> , 11, 108	
Ānjanēya-Hanumantēśvara, <i>god, temple of</i>	9
Ankakkāra, <i>private person</i> ,	4
Ankakkāran, <i>do</i>	3
Ankakkārēśvara, <i>god, temple of</i> ,	3
Ankanāthēśvara, <i>god</i> ,	6
Ankolegāl, <i>village</i> ,	132
Ankor-vat, <i>place</i> ,	30

PAGE		PAGE	
Annals of the Mysore Royal Family, <i>work</i> ,		Ardhanārīśvara, <i>god, image of</i> ,	31
54, 55n2, 56, 57n2		Arehalli, <i>village</i> ,	90
Appagavuḍa, <i>private person</i> ,	89	Arekoṭhāra, <i>same as Chāmarājanagar</i> ,	58
Annapūrṇā, <i>goddess, image of</i> ,	31	Ārida-gōtra, <i>family</i> ,	132
Antembaragaṇḍa, <i>title</i> ,	54	Ārikūṭhāra, <i>same as Arekuṭhāra</i> ,	66
Apāṇa, <i>private person</i> ,	146	Arjuna, <i>Mahābhārata hero, figure of</i> ,	23,
Apayyanavaru, <i>private person</i> ,	126	27, 28	
Apīta-kuchāmbā, <i>goddess, image of</i> ,	43	Arkalgūḍ, <i>town and taluk</i> , 1, 12, 13, 57, 64	
Appanaprabhugavuṇḍa, <i>private person</i> ,	122	Arkēśvara, <i>god, temple at Yēdatore</i> ,	3, 4
Ārādhya Rāma Kṛiṣṇaprabhu, <i>private</i>		Arsikere, <i>same as Arasikere</i> ,	70
<i>person</i> ,	83	Ārūr, <i>village</i> ,	146
Āraga, <i>kingdom</i> ,	95	Asuras, <i>demons, group of</i> ,	23
Ārakere, <i>village</i> ,	57, 145	Āśvamēdha, <i>episode in Mahābhārata</i> ,	27
Āraliyakere, <i>do</i>	83	Āvani, <i>place</i> ,	57
Āśādāvāṇi, <i>place</i> ,	57	Āvaniyāṇīma, <i>Chalukya chief</i> ,	114
Ārasu, <i>family</i> ,	102	Āvichārapura, <i>same as Sāligrāma</i> ,	7
Āravamuthan, T. G., <i>author</i> ,	48, 48 n1	Āvinita, <i>Ganga king</i> ,	138, 139
Archæological Museum, <i>at Mysore</i> ,	75	Āyitagavuḍa, <i>private person</i> ,	89

B

Bābābuḍan, <i>hills</i> ,	16	Bāraṇāsi, <i>same as Benares, city</i> ,	133
Bādāmi, <i>inscription of</i> ,	76, 77	Barddadēvaru, <i>Jaina gurū</i> ,	143
Bagavuṇḍi, <i>village</i> ,	63	Basappa Nāyaka I, <i>Keladi chief</i> ,	97, 98
Baira-Nāyaka, <i>chief of Channapaṭṇa</i> ,	57	Basava, <i>bull god, figure of</i> ,	12, 25, 45
Balarāma, <i>god, image of</i> ,	30	Basavalingaṇa, <i>general</i> ,	56
Bālehalli, <i>village</i> ,	25, 94, 96	Basavanapura, <i>village, inscription of</i> ,	75,
Bālehalli-matha, <i>matt at Bālehalli</i> ,	96	125, 133, 135, 139	
Bālehonnūr, <i>village</i> ,	24, 25, 94	Basavanpur, <i>do</i>	126, 135,
Baleya-Paṭṭana, <i>place</i> ,	67, 68	136, 137, 137	
Bali, <i>demon, group of</i> ,	22, 30	Basavāpaṭṇa, <i>village</i> ,	9, 64
Ballāla, <i>Hoysala king</i> ,	67, 68	Basavēśvara, <i>god, temple of</i> ,	139
Ballāla II, <i>do</i>	60, 89	Baṭari Kākustha, <i>Kaṭamka king</i> ,	78
Ballāla III <i>do</i>	70	Bāviseṭṭi, <i>private person</i> ,	14
Ballāla IV <i>do</i>	70	Bayagauḍa, <i>donor</i> ,	113
Ballāla-Poysaṭṭeśa, <i>same as Ballāla I, Hoysala king</i> ,	68	Bayalnāḍ, <i>country</i> ,	89
Ballubhūpati, <i>same as Ballāla</i> ,	68	Bēdarahalli, <i>village</i> ,	126
Balugaya, <i>private person</i> ,	83	Bednore, <i>same as Nagar</i> ,	41, 42, 45
Bāmmaladēvi, <i>queen of Nārasimha I</i> ,	89	Bēgūr, <i>village, hobli of</i> ,	143
Bāmmaladēvi, <i>queen of Ballāla II</i> ,	60	Belgāmi, <i>place</i> ,	8
Bāmmasandra, <i>place</i> ,	58	Bellāri District,	66
Bāṇa, <i>dynasty</i> ,	74, 79, 81	Bēlūr, <i>town, taluk</i> ,	1, 2, 8, 17, 18, 21,
Bāndā-gadde, <i>name of land</i> ,	152	24, 57, 61, 66, 67, 68, 69, 70,	
Bānavāsi, <i>place</i> ,	24	71, 72, 74, 79, 80, 93	
Bangalore, <i>district, taluk and city</i> ,	1, 2,	Belvala, <i>kingdom</i> ,	89
	115	Benṇur, <i>plates of</i> ,	75
Banganapalle, <i>state</i> ,	147, 148	Betṭada Chāmarāja, <i>Mysore king</i> ,	55
		do	55

PAGE	PAGE
Bettada Vađeyar, <i>Rājavodeyar's son</i> , 56	Biredēva, <i>god, temple of</i> , 24, <i>image of</i> , 24
Bettada Vodeyar, <i>do</i> 56	Bittuvatta, 64
Bettapa, <i>general</i> , 56	Blakiston, <i>archæologist</i> , 2
Bettadapur, <i>village</i> , 6	Bochchēśvara, <i>god, temple of</i> , 83
Bhadrā, <i>river</i> , 24, 25, 45	Bōchiga Dharmasetti, <i>private person</i> , 114
Bhadra, <i>private person</i> , 71	Bokkasada Siddabasavaiya, <i>private person</i> , 97, 99
Bhagīratha, <i>Kadamba king</i> , 80	Bōla, <i>private person</i> , 142
Bhairava, <i>god, image of</i> , 3, 10, 22, 23, 24, 29, 32, 45, <i>shrine of</i> , 23, 59	Bōla Chāmarāja, <i>Mysore king</i> , 55
Bhairava Nāyaka, <i>chief of Kaḍaba</i> , 58	Bōla Chāmarāja Vodeyar, <i>do</i> 55
Bhairavī, <i>goddess, image of</i> , 22	Bombay, <i>presidency</i> , 85, 149
Bhaṇḍāri Basavappa Odeyar, <i>head of Suttur matt</i> , 117, 118	Boppanahalli, <i>village</i> , 119
Bharuśakti, <i>Sindraka king</i> , 79	Brahma, <i>god, image of</i> , 7, 22, 28, 29, 30, 31, 34, <i>god</i> , 106
Bhaṭṭaka, <i>prince or general?</i> 80	Brahman, <i>sect</i> , 55, 83, 86, 95, 107, 117, 120, 133, 136
Bhaṭṭari, <i>family of</i> , 78	Brāhmī, <i>goddess, image of</i> , 17
Bhaṭṭarikula, <i>family</i> , 74, 78	Brahmi, <i>characters of</i> , 47
Bhīmēśvara, <i>god, 146, temple at Kaḍagattur</i> , 146	Brahmin, <i>same as Brahman</i> , 74
Bhīgēśvara, <i>god, temple at Kirugunda</i> , 124	Bṛihad Bāṇas, <i>dynasty</i> , 80
Bhringi, <i>god</i> , 32, 34	Bṛihaspati, <i>god</i> , 132
Bhū, <i>goddess, image</i> , 21	Bṛihat-Kathā-kōśa, <i>work</i> , 135
Bhujaga, <i>Punnāṭa king</i> , 136, 137	Buddha, <i>form of</i> , 22, <i>image of</i> , 30, 31
Bhujangādhīrāja, <i>do</i> 139	Buddhist, 26, 135
Bhujanga Vađeru, <i>chief of Toranād</i> , 58	Budha, <i>god</i> , 106
Bhūtadagudi, <i>temple of</i> , 19	Bukṣaṇanāyaka, <i>subordinate of Krishṇapa Nayaka</i> , 61
Bidarāda Nanjundādēvaru, <i>private person</i> , 119	Bukka, <i>Vijayanagar king</i> , 26, 35
Bidarūr, <i>village, s. a. Nagar</i> , 152	Bukka I, <i>do</i> , 94, 95
Bidnūr, <i>do</i> 152	Bukka II, <i>do</i> , 94
Bikkōdu, <i>village</i> , 87, 88	Bukkaṇṇa Vodeyar, <i>do</i> , 93
Bilgunda, <i>do</i> 61	Bukkapa Nāyaka, <i>same as Bukaṇṇanāyaka</i> , 61
Bilikere Dēvīraminnaṇṇi, <i>queen of Rāja Vodeyar</i> , 57	Bukkarāya, <i>Vijayanagar prince</i> , 149
Bilugunda, <i>see Bilgunda</i> , 61	Bull, <i>mark on coin</i> , 47, 51
Bimlipatam, <i>taluk</i> , 49	Bütigahalli, <i>village</i> , 113, 114
Binnamangala, <i>place</i> , 4n3 24	Büttipura <i>do</i> , 57

C

Caduceus, <i>symbol of</i> , 47, 50, 51	Chākagauḍa, <i>warrior</i> , 89
Catalogue of the coins in the Indian Museum, <i>work</i> , 47 n1	Chākagāvuḍa, <i>same as Chākagauḍa</i> , 89
Catalogue of the Mysore Government Oriental Library, <i>work</i> , 55	Chakragotṭa, <i>place</i> , 89
Catholic Church, 44	Chālukya, <i>dynasty</i> , 15, 48, 68, 148
Chāgigauḍa, <i>private person</i> , 89	Chālukyan, <i>style of</i> , 26, 33, 34, 35, 40
Chaitya, <i>mark on coin</i> , 47, 48, 49, 50, 51	<i>inscription of</i> , 76
	Chālukya Vikrama, <i>era</i> , 148
	Chāmarāja, <i>Mysore king</i> , 65, 102

PAGE	PAGE
Chāmarājanagar, town, inscription of, 125	Chandapura, village, 93
Chāmarāja Vodeyar, Rāja Vodeyar's son, Mysore king, 56, 57	Chennakēśava, god, temple at Bīlār, 18, 66, 68, 70, 71, 72
Chāmarāja Vodeyar VII, Mysore king, 65, 66	Chennamīmājī, Queen of Keḍādi, 97, 99, 149, 151, 152
Chāmarāja Vodeyar IX, do 102	Chennamīma Nayaka, chief of Śālya, 58
Chāmuṇḍā, goddess, 54	Chennarājiah, chief of Arekoṭhara, 58
Chāmuṇḍeśvari, do 111	Chennarāyapaṭṭa, inscription of, 60
Chandagāla, village, 126	Chennigarāya, god, temple of, 9
Chandapa Vodeyar, private person, 93	Chēramanahallī, village, 93
Chandāpura, village, 90	Chikavīrarājaya, chief of Nuggehallī, 89, 90
Chāndikēśvara, god, shrine of, 3	Chikka, chief, 56
Chāndragiri, hill, 39	Chikkabettāda Rāja Vodeyar, Rāja Vodeyar's son, 56
Chāndragutti, kingdom, 95	Chikka-Dēvarāja, Mysore king, 57
Chāndramāṇḍala, group of images, 31	Chikka-Dēvarāja Vadeyar, do 125
Chāndramaulīśvara, god, temple at Krishṇārājanagar, 5	Chikkahallī, hamlet of Batigahallī, 112, 113, 114
Chāndranātha, god, shrine of, 8	Chikkahanasōge, village, 8
Chāndrāśekhara, god, image of, 31	Chikkaiyana-chhatra, village, 139, 140, 142
Chāndrāśekhara Nayaka, chief of Hosur, 58	Chikkappa Gauda, chief of Maddagiri, 57
Chāndrāśekhara śāstrīgal, private person, 149	Chikkayana-chhatra, village, 125
Chāndravallī, inscription of, 75, 79, 135	Chikmagalur, town and taluk, 1, 19, 20, 74, 79
Chāngālva, dynasty, 8	Chīlahallī, village, 117, 119
Chānnadyāvayya, chief of Hēgaṇadyānākōṭe, 58	Chīngahebāruva, donor, 113
Chānnapaṭṭa, town, 1, 57, 66	Chīntāmaṇi Narasimha, god, 46
Chānnappājī Arasu, private person, 126, 133	Chītaldrug, district and town, 63, 93
Chānnarāyadurga, place, 57	Chītrāgupta, god, image of, 29
Chānnarāyapaṭṭa, taluk, 90	Chokkappa Nayaka, chief of Madura, 57
Chānnavīraṇṇpōdēyaru dēvaru, Vīraśaiva guru, 145	Chōla, dynasty, 4, 8, 67, 86, 115, 122, 141 period of, 24, temple of, 26, type of, 5
Chāudarasa, private person, 146	Chūnchankāṭṭe, village, 5, 7, 39
Chāududēvi, do 142	Cobra, mark on coin, 47
Chauki-Hōṇḍa, pond, 40	Crozier ? mark of, 48
Chāvunḍadēva, minister, 122	

D

Dādīgavādi, village and province, 115	Dalavāyi Lingaṇṇa, general of Mysore, 66
Dādīgavāli, do 115	Dālāvāys, generals, 56
Dakhan, 80	Dānava, demon, 74
Dakshabrahma, god, image of, 82	Dāṇāyaka, line of, 55
Dakshiṇa, same as South India, 78	Dānikāra Padmaiya, private person, 100
Dakshiṇāmūrti, god, image of, 29	Dāsārājiah, general, 56
Dakshiṇāpatha, see Dakshiṇa, 74, 79	Deccan, 45
Dalavāyi Bannūru Lingaṇṇa, general of Mysore, 66	Delhi, sultan of, 70
	Dēsamāṇikyasetti, private person, 122

PAGE	PAGE			
Dēsiga-Gaṇa, <i>sect</i> ,	8	Dharmarāja, <i>Mythological king</i> ,	132	
Dēvagangā, <i>ponds</i> ,	40, 41	Dharwar, <i>district</i> ,	149	
Dēvalige-Elpattu, <i>division</i> ,	79	Dhavalapura, <i>same as Kittur</i> ,	132, 134	
Dēvalige-nādu, <i>do</i>	79, 81	Dikpālakas, <i>figure of</i> ,	17, 21, 22, 23, 28, 45	
Dēvalige-Vishaya, <i>do</i>	79, 81	Dikshit, K. N., <i>archaeologist</i> ,	2	
Dēvājainmaṇṇi, <i>queen of Kanthirava Narasarāja</i> ,	123	Dilipa, <i>Purānic king</i> ,	107	
Dēvarāja, <i>private person</i> ,	101	Doddayajīya, <i>engraver</i> ,	90	
Dēvarāja-nripati, <i>see Dēvarāja</i> ,	101, 102	Doddabeṭṭada Rāja Odeyer, <i>Raja Vodeyar's son</i> ,	56	
Dēvarāja Odeyer, <i>king of Mysore</i> ,	123	Dodda Dēvarāja, <i>Mysore king</i> ,	57	
Dēvarāja Vaṭeyaraiya, <i>do</i>	123	Doddagaddavalli, <i>village</i> ,	12	
Dēvarāja Vodeyar,	do	56, 125	Doppe Śīna, <i>private person</i> ,	65
Dēvanahalli, <i>taluk</i> ,		136	Dōrasamudra, <i>same as Halebid</i> ,	68
Dēvarahalli, <i>village</i> ,		122	Dravidian, <i>style of</i> ,	13, 17, 26, 33, 34, 35, 36, 37, 42
Dēvarasanahalli, <i>do</i>		120	Dubreiul, <i>author</i> ,	138
Dēvarūyanadurga, <i>place</i> ,		58	Dugga, <i>Chālukya chief</i> ,	114, 115
Dēvas, <i>group of</i> ,		23	Durgā, <i>goddess, image of</i> ,	19, 23, 29, 34
Dēvaseṭṭi, <i>private person</i> ,		141	Durga, <i>same as Dugga, Chālukya chief</i> ,	114
Dēvavṛinda, <i>village</i> ,		18, 43	Durgādēvi, <i>goddess</i> ,	106
Dēvī, <i>goddess, image of</i> ,		12, 18	Durvinīta, <i>Ganga king</i> ,	135, 138, 139
Dēviramma, <i>same as Durgā</i> ,		19	Dvāravāti, <i>city</i> ,	85, 89, 121
Dēvirammaṇṇi, <i>queen of Chāmarāja</i> ,		102	Dvivēdi Kottamaśarma, <i>private person</i> ,	132
Dhanikāra Padmaiya, <i>private person</i> ,		102	Dyāvalāpura, <i>village</i> ,	100
Dharanīvarāba, <i>god, image of</i> ,		22, 31	Dyāvarāja Vodeyar, <i>Ummattār chief</i> ,	56
Dharma, <i>god</i> ,		29, 107, 152		
Dharmarāja, <i>same as Yama</i> ,		107		

E

Echiganahalli, <i>village</i> ,	142, 143	Elephant, <i>mark on coin</i> ,	47, 49, 51, 52
Ededorenād, <i>division</i> ,	141, 142	Ella-Bhaṭāri, <i>Bhaṭāri prince</i> ,	74, 79, 81
Edetorenād, <i>do</i>	136	Eloy Joze Correa peripoto, <i>author</i> ,	2
Edettorenād, <i>do</i>	142	Eltiyamina, <i>private person</i> ,	141
Edettorenādu, <i>do</i>	132, 134	Era Krishṇapa Nāyaka, <i>Bīlār chief</i> ,	61
Edettore-nādu-vishaya, <i>division</i> ,	134	Era Krishṇappa Nāyaka,	87
Edevamurāri, <i>title</i>	97	Ereyanga, <i>Hoysala king</i> ,	67, 67
Edevari, <i>warrior</i> ,	114	Etiga Muṭūru, <i>village</i> ,	118
Edgar Thurston, <i>scholar</i> ,	49		

F

Fleet, <i>scholar</i> ,	184, 135, 136, 138	Fortress, <i>mark on coin</i> ,	47, 50
Flower, <i>mark on coin</i> ,	51		

G

Gaddemane, <i>inscription of</i> ,	75	Gajāsuramardana, <i>god, group of</i> ,	22, 31, 45
Gadhol, <i>place</i> ,	65	Gajēndramōksha, <i>do</i>	22
Gajalakshmi, <i>group of, on the lintel</i> ,	5, 8, 33, 37, 45	Gammaṭa Rangappa, Nāyaka, <i>chief of Ratnagiri</i> ,	57

PAGE	PAGE
Gaṇa, <i>Siva's attendant figure of</i> , 28, 74	Girijāmbā, <i>goddess, image of</i> , 43
Ganapati, <i>god, image of</i> , 3, 10, 11, 12, 14,	Gōgarbha, <i>place</i> , 11, 64
23	Goggi, Chāluṅkyā, <i>chief</i> , 114, 115
Gandharva, <i>god</i> , 36	Gonibid, <i>village</i> , 18
Gaṇeśa, <i>god, image of</i> , 10, 16, 22, 23, 29, 32,	Gopāladāsa, <i>private person</i> , 108
45, <i>god</i> , 106	Gopālakrishṇa, <i>god, on lintel—16, temple at</i> Āgumbe, 37
Ganga, <i>dynasty</i> , 19, 134, 135, 138, 141,	Gopālakrishna Sastry, <i>private person</i> , 4
<i>inscription of</i> , 76, 79, <i>days of</i> , 10, 18	Goraur, <i>same as Gorur</i> , 62
Gangādhara Sanskrit College, <i>at Hubli</i> , 149	Goravur, <i>do</i> , 13
Gangādharaśvara, <i>god, temple at Seringapatam</i> , 3, 22	Goravādi, <i>village</i> , 119
Gangagauda, <i>private person</i> , 144	Gorur, <i>do</i> , 13, 15, 61, 63
Gangarāja Vodeyar, <i>Ummattār chief</i> , 56	Govardhanadhbāri, <i>god, figure of</i> , 16
Gangavādi-sthāla, <i>division</i> , 89	Gōvinda Dhaṇāyaka, <i>chief</i> , 56
Ganges, <i>river</i> , 113, 117, 120, 143	Grāma, <i>village</i> , 57
Garuḍa, <i>god, figure of</i> , 6, 16, 21, 24, <i>on pedestal</i> , 25, 30, 31, 32, 34, 38, <i>group of</i> , 29, <i>shrine of</i> 35.	Greek, <i>pattern of</i> , 36
Gaurabbe, <i>private person</i> , 141	Gudde-Venkaṭaramaṇa, <i>god, temple of</i> , 43
Gaurakka, <i>do</i> , 141	Gūḍumadī, <i>place</i> , 57
Gautama, <i>sage</i> , 55	Gummareḍḍi, <i>plates of</i> , 135
Gavimāṭha, <i>monastery</i> , 145	Gundlupet, <i>taluk</i> , 1, 143
Gāyatri, <i>sacred mantra</i> , 65	Gupta, <i>dynasty</i> , 78, 138
Ghaṭi Modalāri, <i>chief</i> , 58	Guru, <i>same as Brihaspati, god</i> , 106
Giridurgamalla, <i>title</i> , 59	Gurudēvan Śōmayya, <i>donee</i> , 149
	Guruśāntappa, <i>Viraśaiva priest</i> , 100
	Guruvīra Lingadēvaiya, <i>Viraśaiva priest</i> , 102
	Gutti, <i>kingdom</i> , 149

H

Haḍiyagatṭa, <i>place</i> , 88	Hanuma Nāyaka, <i>chief</i> , 57
Hāgalavādi, <i>do</i> , 58	Hare, <i>same as Hari, god</i> , 87
Hagare, <i>village</i> , 82, 84	Haridrā, <i>river</i> , 93
Hāladēvaru Viraśaiva guru, 97, 99	Harihara, <i>god</i> , 93
Halagepagauda, <i>donor</i> , 113	Harihara, <i>town</i> , 93, 94
Halāyudha, <i>god, image of</i> , 37	Harihara, <i>Vijayanagar king</i> , 35
Halebid, <i>village, temple at</i> , 1, 2, 9, 17	Harihara I, <i>do</i> , 95
Hale-Bēlūr, <i>village</i> , 15	Harihara II, <i>do</i> , 95, 149
Halimidi, <i>do</i> , 1, 72, 74, 76, 78, 80	Hariharadēvapura, <i>see Harihara, town</i> , 94
Halre, <i>do</i> , 125	Hariharapatiṭṭana, <i>do</i> , 92, 93
Halsi, <i>inscription of</i> , 75, 76, 79, 80	Harimāragauda, <i>private person</i> , 86
Hāltore, <i>village</i> , 84, 86	Haripalli Virupanṇa, <i>private person</i> , 66
Hālutore, <i>see Hāltore</i> , 86	Hariśchandra purāṇic king, 107
Hampe, <i>capital</i> , 126	Harishēpa, <i>author</i> , 135
Hampeya, <i>general</i> , 56	Hārīta, <i>lineage</i> , 137
Hanasōge, <i>village</i> , 8	Hārīta-gōtra, <i>family</i> , 132
Handigōdu, <i>do</i> , 152	Hārītiputras, <i>Royal family</i> , 137
Hanuman, <i>god, image of</i> , 5, 11, 12, 24, 29, 31, 42, 43, <i>shrine of</i> , 36	Hāruva-Beluhūru, <i>see Hale-Bēlūr</i> , 15
	Hasana, <i>see Hassan</i> , 61

PAGE	PAGE
Hāsanāmbā, goddess, temple at Hassan, 61	152
Hassan, district, taluk and town, 1, 13, 20, 30, 59, 61, 68, 70, 74, 81, 90, 134	86
Hayagrīva, god, group of, 31	86
Hebādi, village, 126	58
Hegaṇadyāṇakōṭe, same as Heggadadēvakanakōṭe, 58	57
Heggadadēvankōṭe, town and taluk, 134, 135	119
Herur, village, matt at, 145	121
Hill, mark on coin, 47, 48	58
Himavat, mountain, 132	Hoysala, dynasty, 5, 6, 7, 8, 13, 19, 24, 26, 34, 37, 46, 59, 70, 86, 89, 121, style of, 11, 12, 13, 14, type of, 20, 43, lineage, 59, 60, 70, period of, 9, 16, 18, 40, 45, materials of, 40, structure of, 6, 13, 25, sculpture of, 30, 37, 38
Hiranyakaśipu, demon, figure of, 30	8
Hiranyāksha, do 31	92
Hire-maṭha, monastery, 145	93
Hiri-Bēṭṭada-Chāmarāja, Mysore king, 55	136
Hiri-Bēṭṭada-Chāmarāja Vodeyar, Mysore King, 54	149
Hiri-Chāmarasa-Vodeyar, Mysore king, 54	149
Hiriyanāḍ, division, 122	125
History of the Ālupas, work, 79	40
History of Kannada language, work, 77	49
History of Mysore, work, 54, 55, 57, nō n1	58
Hoṭalavāḍi, village, 119	58
Hole-Narasipur, town, 5, 6	58
Holeyamma, private person, 63	58
Honnagavunda, do 122	58
Honnavaḍi, village, 58	2, 36, 42
Hoysala Chaṭukya, style of	122
Hoysaṇa, same as Hoysala,	126
Hoysaṇa-nāḍu, province,	126
Hoysala Yalanaparasa, ruler,	149
Hubli, town,	149
Huṭimāḍalu, village,	149
Hullahalli, do	125
Humcha, do	40
Humped bull, mark on coin,	49
Husain Khān, chief of Bammasandra, 58	58
Hyder, ruler,	2, 36, 42

I

Ibhadreya, chief, 57	35
Ikkēri, place, 24, 42 66, 152	132
Ikkēri Nāgapa, private person, 66	148
Immaḍi Rāja Vodeyar, Mysore king, 56, 57	28
Immaḍi Rāmarāja, chief of Yalandur, 57	88, 89, 90
India, country, 2	107
Indian art, 37	4, 32, 82, 84

J

Jagadēva, king, 67, 68	Janārdana, god, image of, 3, 24, 25, temple of, 24, 25, 146, shrine of, 6, temple at Srin- geri, 35.
Jagadēvarāya, Māgadi chief, 58	146
Jahagirakhāna, chief of Honnavaḍi, 58	10
Jāhnavi, same as Ganges, 132	57
Jaina, sect, 8, 9, 17, 30, 38, 40, 77, 103, 142, 143	2
Jaina Tīrthankara, god, 101	Jayaswal, K. P., scholar,

PAGE	PAGE
Jina, god, 2	Jyēshīhā, <i>Durvinita's mother</i> , 135
Jōlavāli, obligation for help done in procuring livelihood, 89	Jyōtirmayēśvara, god, <i>temple at Śāligrāma</i> , 6

K

Kaḍaba, <i>village</i> , 58	Kamaṭhēśvara, <i>god, shrine of</i> , 23
Kadagattūr, <i>village</i> , 146	Kanakadāsa, <i>religious devotee and Kannada poet</i> , 66
Kadagatūr, <i>see Kadagattur</i> , 146	Kanakadāsaiya, do 66
Kaḍakadur, do 146	Kanchi, <i>place</i> , 54, 89
Kadamba, <i>dynasty</i> , 12, 15, 74, 78, 79, 80, 81, 132, 135, 136, 137, 138, <i>inscription of</i> , 76.	Kānle, <i>village</i> , 152
Kadambakula, <i>work</i> , 138	Kannambādi, <i>place</i> , 5, 58
Kadūr, <i>district and town</i> , 1, 81, 94, 134	Kaṇṭhīrava-Narasarāja Odeyer, <i>Mysore king</i> , 123
Kailāśa, <i>mountain, sculptures of</i> , 59	Kaṇṭhīrava-Narasarāja Vodeyar, <i>Mysore king</i> , 57
Kākustha, <i>Kadamba king</i> , 74, 78, 80, 81, 138	Kaṇṭhīrāya, <i>coin</i> , 111
Kākustha-baṭāri, <i>Paśupati's son</i> , 81	Kāpālika, <i>god, image of</i> , 32
Kākusthavarman, <i>see Kākustha</i> , 76, 78, 79, 80, 81	Kapilā, <i>river</i> , 116, 117, 118, 134, 142
Kāla-Bhairava, <i>god, figure of</i> , 34	Kapila-rishi, <i>sage, image of</i> , 18
Kalabbōra, <i>same as Kalabhra</i> , 74, 79, 80	Kapinī, <i>river</i> , 134
Kalabhrā, <i>kingdom</i> , 79, 80	Kappe-Chennigarāya, <i>god, temple at Belar</i> , 21
Kālaiya, <i>private person</i> , 112	Kappuni, <i>same as Kapinī</i> , 132, 134, 136
Kālale, <i>village</i> , 56, 119, 123	Karāchūri Nanjarājayya, <i>chief of Alambādi</i> , 57
Kālale Arasu family, 56	Karagaḍa, <i>village</i> , 19
Kālale, <i>family</i> , 56	Kāragali, do 57
Kālale-sthaṇa, <i>place</i> , 119	Kāranād, <i>division</i> , 120
Kālamīma, <i>goddess, temple of</i> , 24	Kāreganahalli, <i>village</i> , 113, 114
Kālāmukha, <i>sect</i> , 95	Kārenād, <i>same as Kāranād</i> , 122, 124
Kalarā-baykāl, <i>channel</i> , 132	Kāreyagavuḍa, <i>private person</i> , 122
Kalasa, <i>place</i> , 24, 97, 98	Kāreyanād, <i>see Kārenād</i> , 124
Kalasa-sīme, <i>Kalasa province</i> , 98, 99	Karna, <i>Mahabharata hero</i> , 71
Kālasti-linga, <i>god</i> , 142	Karnāṭa, <i>Kingdom</i> , 106
Kājīdāsa, <i>poet</i> , 76	Karṇik Lakshminarasiah, <i>Inamdar</i> , 54
Kali-dēva, <i>name of a linga</i> , 20	Karnool, <i>district</i> , 147
Kalimādhava, <i>god, shrine of</i> , 3	Kāśipiṭha-maṭha, <i>matt at Kelādi</i> , 151, 152
Kālingamardana, <i>god, figure of</i> , 16	Kāśyapa, <i>sage, family of</i> , 136
Kalki, 10th incarnation of Vishnu, <i>image</i> , 22, 30, 37	Kāśyapagōtra, do 101
Kallagavuṇḍa, <i>private person</i> , 84	Kaṭṭavādipura, <i>village</i> , 119
Kallēśvara, <i>god, temple at Gorur</i> , 14	Kattāya, <i>village, hobli</i> , 59, 61
Kallūr, <i>village</i> , 58	Kaṭṭemalalavādi, <i>place</i> , 57
Kalyāni, <i>capital</i> , 148	Kaṭṭerāvutaru, <i>private person</i> , 125
Kāmadahana, <i>god, image of</i> , 31	Kaumāri, <i>goddess, image</i> , 17
Kāmaṇa, <i>warrior</i> , 60	Kauṇḍinya, <i>river</i> , 117
Kāmaṇa, <i>donor</i> , 124	

	PAGE		PAGE
Kāvēri, river,	7, 9, 55, 131, 134, 142	Koṇegōdu, do	98, 99
Keggere, village,	4	Konkan, kingdom,	95
Kēkayas, family of,	74, 79, 80, 81	Koṇṇindagāl, village,	132
Keḷadi, dynasty,	24, 41, 57, 97, 98, 99, 149, 151, style of, 40, 43, period of, 38, village, 151, 152	Koppa, taluk,	1, 95
Keḷadi-Nāyakas, chiefs of Keḷadi,	152	Kōṭekōlāhala, title,	87, 151
Keladipura, village,	152	Kōṭhe, same as Bettadakōṭe,	142
Kempammanṇi, private individual,	101	Kottāgāla-sthāla, place,	117
Kempa Rāmaṇa, private person,	4	Kottamaśarma, donee,	132, 133
Kempegauḍa, chief of Magadi,	57	Koṭṭugūḍal, village,	132
Kempiah, general,	56	Kovalālā, same as Kolar,	89
Kenchavīraśvāmy, Vīraśaiva guru,	151, 152	Kōyade Vodeyar, priest,	93
Keregālur, plates of,	79	Krishṇa, god, figure of,	18, 37, 54
Kereinaṭha, village,	152	Krishṇabhūpati, Mysore king,	111
Kereya Bāchigavunda, private person,	122	Krishṇappa Nāyaka, chief of Arkalgad,	57
Kēśava, god, image of,	6, 9, 10, 14, 15, 17, 18, 20, 21, 22, temple of,	Krishṇappa Nāyaka, do Aigur,	58
Kēśavadēva, writer,	149	Krishṇappa Nāyaka, chief of Belur,	57, 61, 90
Kētagonḍa, private person,	143	Krishṇarāja II, Mysore king,	58
Kētahallī, village,	125	Krishṇarājanagar, new Yedalore town,	4, 5, 39
Kētamalla Nāyaka, subordinate of Chālukya, King Vikramāditya VI	148	Krishṇarāja Odeyer III, Mysore king,	99, 100, 102, 107
Kētipa, private person,	142	Krishṇarāja Vodeyar III, Mysore king,	109, 110, 139
Kētu, planet,	106	Krishṇarāja Vodeyar III, Mysore king,	7, 54
Khandya, village,	24, 25	Krishṇarāja Wodeyar III, Mysore king,	54, 58
Khantikāṭa, title,	92	Krishṇarāya, Vijayanagar king,	54, 56
Khanti-kāra-rāyāragaṇḍa, title,	94	Krishṇaswamiengar, S.Dr. scholar,	2
Khāsimkhān, chief of Tumakur,	58	Krishṇavarma Kadamba, Kadamba king,	81
Khilji, dynasty,	70	Krishṇavilāsa, apartment in the palace at	
Kirāta, same as Śiva, figure of,	23	Mysore,	111
Kirtipura, same as Kittur,	134, 135	Krishṇavilāsa Agrahāra, a street in Mysore,	108
Kirtivarman, Chālukyan king,	77	Kriyāśakti, guru,	95
Kirugunda, village,	124	Krushṇappa Nāyakayya, chief of Belur,	90
Kitthipura, same as Kittur,	135, 136	Kshētrapāla, god,	106
Kittūr, village,	134, 135	Kubēra, god, image of, 32, god,	107, 132
Kōdaṇḍarāma, god, image of,	30	Kūḍli, village,	45
Kodigēnahallī, village,	146	Kullayya, private person,	23
Kogāḍi, do	64	Kulōttunga Chōla I, Chōla king,	3
Koggadadyāvanakuṇṭe, place,	57	Kumārasvāmi, god, image of,	14
Kolar, district, taluk and town,	17, 57, 79	Kumārasvāmi, hill,	16
Kollappa, private person,	122	Kumāra Virupāṇḍodeyar, Vijayanagar king,	95
Kollūr, village,	65	Kunāchāri, writer,	133
Komaralingam, plates of,	134, 135, 136	Kundakundānvaya, Jaina sect,	8
	137, 138, 139	Kuṇigal, taluk and town,	1, 144, 145
Komārayya Ars, brother of Narasarāja,	57		23
Kondarasa, private person,	146		
Kondevaḍi, village,	136		

PAGE	PAGE
Kūrma, god, <i>image of</i> ,	31, 37
Kurumbidi, a tax,	74
Kuruva, <i>place</i> ,	97, 99
Kūshmāṇḍinī, goddess, <i>image</i> ,	40
Kushmāṇḍi-yakshinī, goddess, <i>image</i> ,	100
Kuvara Lakshma, <i>Hoysala General</i> ,	89

L

Lakapa, <i>devotee</i> ,	71	Lakshmi-Nārāyaṇa, god, <i>group of</i> ,	10, 20,
Lakhajīya, <i>private person</i> ,	83		21, 34
Lakhaya, <i>do</i>	146	Lingadāsaiya, <i>private person</i> ,	66
Lakki Jetga, <i>do</i>	65	Lingājamīnānnī, <i>queen of Krishnarājavarayar III</i> ,	111, 112
Lakshmaṇa, <i>Rama's brother, image of</i> ,	5, 7,	Lingāmbā, <i>goddess</i> ,	111
	11, 12, 30	Lingāmbudhi, <i>village</i> ,	110
Lakshmaṇēśvara, god, <i>temple at Mallarājapatna</i> ,	11	Lingāmbudhi, <i>tank</i> ,	111, 112
Lakshmappa-Nāyaka, <i>chief of Narastpur</i> ,	57, 58	Lingana, <i>general</i> ,	56
Lakshmi, goddess, <i>image of</i> ,	5, 6, 14, 18,	Linganṇodēyarū-dēvaru, <i>priest</i> ,	145
	23, 30, 31, 32, 34, <i>goddess</i> ,	Lingarājiah, <i>general</i> ,	56
Lakshmi, Kadamba princess,	78, 81	Lingāyat, <i>sect</i> ,	93
Lakshmikānta, god, <i>temple of</i> ,	9	Lingegeudu, <i>general</i> ,	56
Lakshmi-Narasimha, god, <i>temple at Arkalgud</i> ,	12, 13, <i>group of</i> ,	Lion, <i>mark on coin</i> ,	47, 50, 51
	29	Lōkajīya, <i>private person</i> ,	83
		Lōkavibhāga, <i>work</i> ,	81
		Lord Bishop of Mysore,	44

M

Māchaguru, <i>private person</i> ,	83	Madura, <i>city, chief of</i> ,	57, 58
Māchaladēvi, <i>do</i>	71	Māgadī, <i>town, do</i>	57, 58
Machana, <i>do</i>	72	Magara, <i>kingdom</i> ,	86, 122
Mācheya, <i>stone-worker</i> ,	72	Magasiti, <i>private person</i> ,	144
Machihalli, <i>village</i> ,	143	Mahalingēśvara, god, <i>temple at Lingāmbudhi</i> ,	110, 111, 112
Mādarasa-ōdeyar, <i>minister</i> ,	95		
Mādayya, <i>private person</i> ,	141	Mahāmahattu, <i>the order of Vīraśaiva gurus</i> ,	151
Maddagiri, <i>same as Madhugiri</i> ,	57		
Maddagonda, <i>private person</i> ,	143	Mahavaleyadurga, <i>place</i> ,	60
Maddūr, <i>town</i> ,	57	Mahēndra, <i>mountain</i> ,	132
Mādhava-inantri, <i>minister</i> ,	95	Mahēśa, <i>god</i> ,	106
Madhugiri, <i>town and taluk</i> ,	1, 145	Mahēśvara, <i>god</i> ,	34
Mādhva Brahman, <i>sect</i> ,	109	Mahēśvarī, goddess, <i>image of</i> ,	17, 19
Madiga Bampuda Chākeyanāyaka, <i>warrior</i> ,	70	Mahishāpura, <i>same as Mysore</i> ,	102
Mādigavunda, <i>private person</i> ,	122	Mahishāsuramardini, goddess, <i>image of</i> ,	
Mādihalli, <i>village, hobli of</i> ,	82, 84	3, 10, 14, 19, 22, 34, 36, 45	
Madras, <i>city, 50, presidency</i> ,	147	Mahiśur, <i>same as Mysore</i> ,	100, 111
Madras Government Museum, <i>at Madras</i> ,	48, 49	Mahisūru Samsthānada Doregala Pārampare Kaiphiyattu, <i>work</i> ,	54
Madras School of Arts,	35	Mahratta, <i>people</i> ,	65
		Mailōja, <i>private person</i> ,	72

PAGE	PAGE
Maisur, <i>see Mysore</i> , 125	Māraṇṇa Dhanāyaka, <i>chief</i> , 56
Maisūra Chāmarājā, <i>Mysore king</i> , 65	Mārasinga, <i>Ganga king</i> , 19, 134
Maisūru Doregaḷa Vamśābhyudaya, <i>work</i> , 55, n6	Māraya Pēraya, <i>warrior</i> , 86
Mālavi, <i>village</i> , 152	Marigavāḷa, <i>see Malligavāḷu</i> , 59
Malagauda, <i>warrior</i> , 70	Marināga, <i>private person</i> , 103
Maṭali, <i>village</i> , 16	Marināgaiya, <i>do</i> , 100
Male, <i>country</i> , 85, 121	Mārisetṭi, <i>do</i> , 122
Malepa, <i>chiefs</i> , 59, 85, 121	Mariyappa, <i>do</i> , 97, 99
Maleyāla-pandita, <i>private person</i> , 83	Mārkaṇḍēśvara, <i>god, image of, temple at Khaṇḍhya, group of images</i> , 24, 25
Maliyappa Nāyaka, <i>chief</i> , 58	Mārkaṇḍēya, <i>god</i> , 31
Mallagauda, <i>warrior</i> , 70	Marupura, <i>village</i> , 113
Mallaiya, <i>private person</i> , 139	Masikalla-gāvunḍa, <i>private person</i> , 115
Mallanamūle, <i>hamlet</i> , 139, 140	Matsya, <i>incarnation of Vishnu</i> , 31, 37
Mallanāyaka, <i>chief of Ummattur</i> , 57	Matṭīga, <i>warrior</i> , 115
Mallanna, <i>private person</i> , 83	Matyālaseṭṭi, <i>private person</i> , 122
Mallarājapāṭna, <i>village</i> , 11	Mauna Māṇikyaseṭṭi, <i>do</i> , 122
Mallarājaya, <i>chief of Naranēli</i> , 58	Mauryan, <i>dynasty</i> , 48
Mallarājiah, <i>general</i> , 56	Mauryas, <i>do, coins of</i> , 47
Mallayagauda, <i>donor</i> , 113	Māvattūr, <i>village</i> , 144
Malledēvaru, <i>god, temple of</i> , 143	Māyāmṛiga, <i>the disguise assumed by the demon Mārīcha according to Rāmāyana</i> , 11
Malli-Chenavōja, <i>private person</i> , 149	Maysunāḍu, <i>same as Mysur nāḍ, country</i> , 141, 142
Malligavāḷu, <i>village</i> , 59, 60	Maysur-nāḍ country, 141, 142
Mallikārjuna, <i>god</i> , 124, 149	Mayūraśarman, <i>Kadamba king</i> , 79, 80, 135
Mallināthadēvaru, <i>god</i> , 93	Mēghachandradēva, <i>Jaina guru</i> , 143
Mallinātha Oderu, <i>chief</i> , 119	Mēlige, <i>village, ancient site at</i> , 1, <i>village</i> , 38, 40
Malnāḍ, <i>country</i> , 1, 24, 38, 43	Mēlukōṭe, <i>sacred place</i> , 54
Māmballī, <i>village, plates of</i> , 134, 135, 136, 137, 138	Memoirs of Hyder Ally, <i>work</i> , 2
Mānnalasetti, <i>private person</i> , 122	Meyoḷa Bairava, <i>engraver</i> , 69
Mānali, <i>village</i> , 122	Midagēśi, <i>place</i> , 57
Mānastambha, <i>(pillars)</i> , 39, 40	Mika, <i>Punnāṭa king</i> , 131, 136, 139
Manchahallī, <i>village</i> , 143	Mīnākshi, <i>goddess</i> , 3, 10
Manchāṇa-danāyaka, <i>chief</i> , 122	Mirza Ismail, Sir, <i>Dewan of Mysore</i> , 7
Manchāṇa-danāyaka, <i>do</i> , 122	Mogasāvara, <i>village</i> , 86
Manevagati, <i>a house servant</i> , 114	Mohamedan, <i>religion</i> , 52
Mangala, <i>planet</i> , 106	Mokhari Lakhayya, <i>father of Bammala-dēvi</i> , 60
Mangalāmbikā-ammanavaru, <i>goddess</i> , 65	Moraes, <i>scholar</i> , 138
Mangalēśa, <i>Chalukya king</i> , 77	Mosale, <i>village</i> , 20, 30
Mangalore, <i>city</i> , 16, 17	Moslem, <i>influence of</i> , 39, <i>design of</i> , 43, <i>type of</i> , 43
Māṇikadēvaru, <i>goddess</i> , 143	Mṛigēśa, <i>Kadamba king</i> , 74, 79, 80, 81
Manjarābād, <i>town, ancient site at</i> , 1, 15, 16	Mṛigēśavarma Kadamba, <i>king</i> , 80
Manjirābād, <i>same as Manjarābad</i> , 16	
Manmatha, <i>god, image</i> , 22, <i>god</i> , 68, 148	
Manōranjana Mahal, <i>building</i> , 109, 110	
Manu, <i>sage</i> , 67	
Marale, <i>village</i> , 19	
Maralēśvara, <i>god, temple at Talkāḍ</i> , 8	
Māraṇṇa, <i>general</i> , 56	

PAGE	PAGE		
Mrityu, <i>god, image of,</i>	29	Murāridēva, <i>private person,</i>	149
Mrityudēva <i>do</i>	29	Mussalman, <i>religion,</i>	70
Mūdagere, <i>taluk,</i>	98	Muṭṭalavviyūr, <i>village,</i>	132, 134, 136
Mudaliyāndāṇ, <i>disciple of Rāmānuja,</i>	6	Muṭṭivālu, a tax or sword,	141, 142
Mūḍanakōṭe sime,	119	Mysore, <i>city, taluk and district,</i>	1, 2, 3,
Muddukrishṇājammanni, <i>Queen of Krishna-</i>		16, 35, 54, 57, 58, 65, 99, 100, 102, 103,	
<i>rāja Vodeyar III,</i>	110	107, 109, 110, n4, 125, 134, 135, 142,	
Mudegaudā, <i>private person,</i>	71	<i>inscription of,</i>	114
Mūḍigere, <i>taluk,</i>	1, 18, 95	Mysore, <i>dynasty,</i>	2, 7, 54, 57, 100, 102,
Mūḍigere māṭha, <i>monastery,</i>	96		139
Mūgūr, <i>village,</i>	57, 122	Mysore and the Coorg from the <i>inscription,</i>	
Mūla-Samgha, <i>Jaina sect,</i>	8	<i>work,</i>	55, n3
Mūlivalli, <i>village,</i>	74, 79, 80	Mysore Annals, <i>work,</i>	54
Mūlur, <i>do</i>	119		

N

Nābhāga, <i>Purānic king,</i>	132	Nanjanāthadēvara-māṭha,	119
Nāduļi, <i>village,</i>	95	Nanjangūd, <i>town and taluk,</i>	1, 115, 116,
Nāga, <i>stones of,</i>	19	117, 118, 119, 120, 122, 123, 126, 133,	
Nāga, <i>private person,</i>	103		142, 143
Nāga, <i>Kadamba prince,</i>	74, 80	Nanjappa, <i>private person,</i>	65
Nāgabandha, <i>designs,</i>	7	Nanjarājaiya, <i>private person,</i>	100
Nāgadatta, <i>Punnāṭa king,</i>	136, 137, 139	Nanjarāja Vodeyar, <i>prince,</i>	56
Nāgaiya, <i>private person,</i>	102	Nanjarājaiya, <i>general,</i>	56
Nāganāyakana-maṇṭapa at Bēlūr,	18	Nanjarājiah, <i>Chief of Sōsāle and Talkad,</i>	58
Nāganāṇa, <i>private person,</i>	83		
Nāganāṇa Vodeyar, <i>Governor,</i>	93	Nanjināthaiya, <i>Chief of Kaṭale,</i>	123
Nāgappaseṭṭi, <i>private person,</i>	90	Nanjuṇḍa, <i>god,</i>	126
Nagar, <i>town and taluk,</i>	1, 41, 43, 57, 66,	Nanjuṇḍanāthapura, <i>same as Dēvarasana-</i>	
<i>95, ancient site at,</i>	1	<i>halli,</i>	120
Nagare, <i>merchant,</i>	122	Nanjuṇḍārādhya, <i>private person,</i>	99
Nāgari script, <i>inscription of,</i>	12	Nanjuṇḍarasu, <i>Chief of Piripatṭa,</i>	58
Nāgēndra, <i>Kadamba prince,</i>	79, 80, 81	Nanjuṇḍēśvara, <i>god,</i>	117, 126
Nāginis, <i>a class of gods,</i>	27	Naranēli, <i>village,</i>	58
Nairrita, <i>god,</i>	107	Nārāsa, <i>same as Narasimha, god,</i>	63
Najalugūd, <i>same as Nanjangud,</i>	117	Narasarāja, <i>Mysore king,</i>	56, 57
Nala, <i>Purānic king,</i>	107	Narasarāja Vodeyar, <i>Raja Vodeyar's son,</i>	56
Nallappa, <i>private person,</i>	54	Narasarāja Vodeyar, <i>Raja Vodeyar's son,</i>	56, 57
Nānakkasa Pallava, <i>Pallava king,</i>	76, 81	Narasavaḍeru, <i>Chief of Dēvarāyanadurga,</i>	58
Nandachakravarti, <i>ancient ruler of Bangan-</i>			
<i>palle,</i>	148	Narasimha, <i>god, 37, 63, group of, 30, temple</i>	
Nandavaram, <i>town,</i>	147	<i>of, 6, 14, temple at Kāḍli, 45, 46, temple</i>	
Nandi, <i>bull god,</i>	32	<i>at Gorār,</i>	15
Nandi, <i>hills,</i>	43		
Nandikēśvara, <i>god,</i>	34		
Nandināthayya, <i>general,</i>	56, 57	Narasimha, <i>Hoysala king,</i>	9, 23, 59
Nandivāhana, <i>god, figure of,</i>	18	Narasimha I, <i>do</i>	13, 89

PAGE	PAGE
Narasimha II, <i>Hoysala king</i> , 59, 86	Nāyarukilavar, <i>god</i> , 3
Narasimha III, <i>do</i> 9, 121, 122	Nēminātha, <i>god, image of</i> , 8, 17
Narasimha I Ballāla, <i>same as Narasimha I</i> , 20	Nērilgāl, <i>village</i> , 132
Narasimbachar. R <i>scholar</i> , 9, 26, 77, 78, 134, 135, 137, 138	New Yeḍatore, <i>town</i> , 5, 39
Narasimhapatṭaṇa, <i>see Devarahalli</i> , 122	Niḍugal, <i>fort</i> , 9
Narasimharājapura, <i>taluk</i> , 94, 96	Nīlāchaladurga, <i>place</i> , 89
Narasimhaśvāmi, <i>temple</i> , 144	Nīlakanṭhēśvara, <i>god, temple of</i> , 43
Narasingadēva, <i>Hoysala king</i> , 89	Nimbāji ghōṭake, <i>chief</i> , 58
Narasingajiya, <i>private person</i> , 83	Nimbeya Māvanta, <i>private person</i> , 83
Narasingaṇa, <i>do</i> 63	Ningappa, <i>do</i> 65, 66
Narasipur, <i>place</i> , 57, 58	Nirupagāmuṇḍa, <i>donor</i> , 124
Nārāyana, <i>god, image of</i> , 5, 21, <i>temple at Krishnarājanagara</i> , 5	Nisidige, <i>monument for the dead set up by the Jainas</i> , 143
Nārāyaṇagiri, <i>same as Melkote</i> , 54	Nitimārga, <i>Ganga king</i> , 141
Naridāviла, <i>country</i> , 74	Nizam, <i>ruler of Hyderabad State</i> , 80
Naridāviṇēṇādu, <i>do</i> 79	North Indian, <i>style of</i> , 33
Naṭarāja, <i>god</i> , 31	North Kanara, <i>district</i> , 79
Nāyak, <i>period of</i> , 43	North-Arcot, <i>do</i> 142
	Nṛipatunga, <i>poet</i> , 77
	Nuggehalli, <i>village</i> , 90

O

Ōsana, <i>village</i> ,	63	Oxyrhynchus papyrus, <i>work</i> ,	76
-------------------------	----	------------------------------------	----

P

Padinādu, <i>division</i> , 136	Pārvati, <i>goddess, image of</i> , 14, 22, 28, 31, 36, 43, <i>goddess</i> , 98
Padmāvati, <i>goddess, image</i> , 40, <i>basti at Humcha</i> , 40	Pāśupatāstra, <i>weapon</i> , 28
Padumappa, <i>private person</i> , 83	Paśupati, <i>Ālupa king</i> , 74, 78, 79, 80, 81
Pāla Konegōdu, <i>village</i> , 99	
Pālār, <i>river</i> , 79	Paśupati-Bhaṭāri, <i>do</i> 81
Pallava, <i>dynasty</i> , 74, 79, 80, 81	Patna, <i>village</i> , 58
Pāllegār, <i>period of</i> , 10, 11, 12, 13, 14, 24	Patri Dhaṇḍayaka, <i>chief</i> , 56
	Paṭṭabhirāma, <i>god, relief figure of</i> , 66
Palmaḍi, <i>village</i> , 74, 80	Paṭṭada Lingaṇṇodeyaru dēvaru, <i>Vīraśaiva priest</i> , 145
Palmiḍi, <i>do</i> 74, 79	Paṭṭada Siddha Vīraṇṇodeyaru dēvaru, <i>Vīraśaiva priest</i> , 145
Paṇabēśvara, <i>god</i> , 6, 7	Paṭṭanāśvami, <i>mayor</i> , 122
Panasōge, <i>village</i> , 8	Paṭṭaṇasvāmi Māchisetti, <i>private person</i> , 122
Panchakūṭa Basti, <i>at Humcha</i> , 40	
Panchāyatana, <i>group of gods</i> , 16	
Pāṇṇād, <i>same as Punnād</i> , 135	
Paradavaṭṭige, <i>a badge of honour</i> , 141, 142	Pattundi, <i>tax</i> , 81
Paraśurāma, <i>god, image of</i> , 30, 37	Pedekonḍa . . . chāvadi, 149
Pārvanātha basti, <i>at Humcha</i> , 40, <i>at Halebid</i> , 36	Pellet, <i>mark on coin</i> , 49
	Perūr, <i>village</i> , 57

PAGE	PAGE
Phālalōchana Nāyaka, <i>chief of Mūgar</i> , 57	Prasanna-pushkaraṇi, <i>pond</i> , 109
Phirangisvāmigaṇu, <i>of Hire-maṭha</i> , 145	Prasanna Venkaṭaramaṇasvāmi, <i>god</i> , 107, 109
Pillaiyār, <i>same as Ganēśa, god</i> , 124	
Piripatṇa, <i>village</i> , 58	Prasanna Venkaṭēśa, <i>god, image of</i> , 108
Ponnāṇḍān, <i>private person</i> , 3	Prātāpādu, <i>village</i> , 149
Ponnayya Mūkayya, <i>do</i> , 64	Pratāpanāyaka, <i>chief of Kallur</i> , 58
Portugese, 2	Prithvīpati, <i>Punnāṭa king</i> , 135, 137, 139
Potṭana, <i>the great</i> , 81	
Pounata, <i>same as Punnāḍ</i> , 135	Ptolemy, <i>historian</i> , 135
Prabhāvati, <i>Kadamba princess</i> , 132, 136, 137, 139	Puṇumāḍalu, <i>village</i> , 141
Prabhudēvaru, <i>chief of Tagadur</i> , 58	Pumrāshṭra, <i>same as Punnāṭa</i> , 134, 135
Prabhu Hebāruva, <i>chief of Kannambādi</i> , 58	Punnāḍ, <i>kingdom</i> , 1, 126, 134, 135, 136, 137, 138, 139
Prahāḍa, <i>demon king, image</i> , 21, 30, 46	Punnāṭa, <i>do</i> , 135, 136
Prajāpati, <i>god, image of</i> , 29, 30	Pura, <i>village</i> , 119
Prajāvati, <i>see Prabhāvati</i> , 137	Purada Siddharāmadēvaragavi, <i>cave</i> , 145
Praṇatārthiharēśvara, <i>god, temple of</i> , 9	Purāṇa, <i>coins of</i> , 2, 27, 47, 49, 50
Praṇavēśvara, <i>god</i> , 81	Pura-ada?
Prasanna-prāṇadēvaru, <i>god</i> , 109	Pustaka-gachchha, <i>division among Jainas</i> , 8
	Puṭṭaiya, <i>private person</i> , 101

R

Raghu, <i>Kadamba king</i> , 80	Rāmānujāchārya, <i>temple at Śaligrāma</i> , 6
Rāhu, <i>planet</i> , 106	<i>image of</i> , 6, 7
Rājādhīrāja, <i>Chōla king</i> , 141	Rāwarājayya, <i>chief</i> , 56
Rājādhīrāja Chakravarti, <i>do</i> , 141	Rāmarasa, <i>private person</i> , 146
Rājādhīrāja Chōla, <i>do</i> , 141	Rāmēśvara, <i>god, temple at Dēvarvinda</i> , 18
Rājāditya, <i>do</i> , 19	<i>temple at Knḍli</i> , 45
Rājāditya, <i>Punnāṭa king</i> , 131, 136, 139	<i>temple at Rāmanāthapur</i> , 10, 11, 15
Rājaguru Rudraśaktidēvaru, <i>priest</i> , 83	
Rājaputāṇa, <i>country</i> , 35	Rāmēśvaralinga, <i>god</i> , 45
Rājarāja, <i>Chōla king</i> , 115	Rāṇapajīya, <i>private person</i> , 83
Rāja Vaḍeyar, <i>Mysore king</i> , 56	Rāngadāsaiya, <i>devotee</i> , 66
Rāja Vodeyar, <i>do</i> , 55, 56	Rānganamōja, <i>engraver</i> , 149
Rāja Vodeyar II, <i>do</i> , 57	Rānganātha, <i>god, temple at Seringavatam</i> , 55
Rājēndra Chōla Jina, <i>temple</i> , 8	
Rāma, <i>god, image of</i> , 5, 11, 12, 29, <i>temple at Chunchankaṭṭe</i> , 7, <i>god</i> , 8, 65, 85, 107	Rāngarāja Dhaṇāyaka, <i>chief</i> , 56
Rāmadēvaru, <i>god</i> , 109, 142	Rāngasainudra, <i>village</i> , 55
Rāmajīya, <i>private person</i> , 148	Rāngayavaru, <i>private person</i> , 113
Rāmakrishṇadēvaru, <i>do</i> , 83	Rao's Circars' Trading Company of Madras, 47
Rāmakrishna Rao, B, <i>author</i> , 54	Rāshṭravarmān, <i>Punnāṭa king</i> , 131, 132, 134, 135, 136, 137, 139
Rāmanātha, <i>god</i> , 65	
Rāmanātha, <i>Hoysala king</i> , 9	Rati, <i>goddess</i> , 22
Rāmanāthapur, <i>village</i> , 10, 11, 15, 19, 64, 66	Ratnagiri, <i>district</i> , 57
Rāmānuja, <i>reformer</i> , 6	Ravidatta, <i>Punnāṭa king</i> , 134, 135, 136, 137, 139

PAGE	PAGE
Rāyaṇa Daṇḍanātha, <i>Hoysala general</i> , 20	Roman Catholic Church, 43
Rāyārāyātīnapuri, <i>place</i> , 89	Rudra, <i>god</i> , 67, 106
Rice, <i>B. L.</i> , <i>scholar</i> , 77, 135, 136, 138	Rudrapaṭṭa, <i>village</i> , 9
River, <i>mark on coin</i> , 47, 49	
S	
Sadāśiva, <i>god, image</i> , 10, 33	Śāntara, <i>dynasty</i> , 68
Sadāśivamūrti, <i>do</i> , 3	Sante Māvattur, <i>village</i> , 144
Sadāśiva Pyāpāji Paikagā, <i>private person</i> , 65	Śānti Jinēndra, <i>god</i> , 103
Sadāśivarāya Nāyaka, <i>chief</i> , 97, 151	Śāntayadēvaru, <i>Vīraśaiva priest</i> , 113
Sadāśivasāgara, <i>village</i> , 152	Śāntinātha, <i>god, image of, god</i> , 8, 9
Sagapu, <i>legend on coin</i> , 47, 51	Śāntiśā, <i>god</i> , 102
Sagara, <i>Purānic king</i> , 107	Śāntīvara, <i>temple of</i> , 9, 100, 101, 102
Sāgar, <i>taluk</i> , 152	Śāntivarma, <i>Kadamba king</i> , 80
Sahyajā, <i>same as Kāvṛi</i> , 131	Saptamātrikā, <i>group of</i> , 17, 19, 23
Śaiva, <i>image of</i> , 14, 33, 34, <i>religion</i> , 120	Śāradā, <i>deity, temple at Śringeri</i> , 35
Śaivism, <i>religion</i> , 49	Saragūr, <i>village</i> , 58
Sakara, <i>Purānic king</i> , 133	Sarasvati, <i>goddess, image of</i> , 22, 23, 28, 29, 30, 31, 34, <i>goddess</i> , 132
Sakiēspur, <i>town and taluk</i> , 1, 15, 16	Śārnga, <i>the bow of Viṣṇu</i> , 74
Śakta, <i>religion</i> , 33	Sarvāhṇa-yakṣa, <i>god</i> , 100
Sakti, <i>goddess, image of</i> , 19, 21	Sarvamangalā, <i>goddess</i> , 106
Śaktidvārapālikā, <i>do</i> , 31	Sātagere, <i>village</i> , 152
Śala, <i>group of</i> , 10, 14, 27, 45	Śātalige-nāḍ, <i>division</i> , 95
Śala Nāyaka, <i>Chief of Hāgalavāḍi</i> , 58	Śatarudrīyapura, <i>same as Gorur</i> , 13
Salbanga, <i>place</i> , 74, 79	Satyānangala, <i>place</i> , 58
Saletore, <i>Dr.</i> , <i>scholar</i> , 136, 138	Satyāśraya, <i>family</i> , 148
Śaligrāma, <i>village</i> , 5, 7, 15	Satyavākya, <i>Ganga king</i> , 141
Śalivāhana, <i>era</i> , 97, 108, 110, 111, 113, 123, 151	Satyaya, <i>Chālukya chief</i> , 115
Śaltore, <i>see Saletore</i> , 79	Satyavākya yāchari, <i>engraver</i> , 141
Śālyā, <i>place</i> , 58	Savaṅga, <i>village</i> , 79
Salvanga, <i>village</i> , 81	Scroll ? <i>mark on coin</i> , 49
Sambhu, <i>god</i> , 69, 97, 117, 118, 151	Seḍeyal Nāka ? <i>private person</i> , 115
Śambhunāthapura, <i>village</i> , 13	Sēndraka, <i>province</i> , 74, 79, 81
Samse, <i>do</i> , 98, 99	Seringapatam, <i>town and taluk</i> , 2, 3n 2, 36, 55, 57, 63, 126
Sandaleśvara, <i>god, temple of</i> , 10	Setṭigere, <i>village</i> , 17, 18, 19
Sandhyā mantapa, <i>at Kanikatṭe</i> , 109	Setṭikārapura, <i>village</i> , 141
Sangajīya, <i>private person</i> , 83	Shaḍbhāvarahitēśvara, <i>god, temple at Basavāpaṭṭa</i> , 64, <i>temple of</i> , 9, 10
Sangamēśvara, <i>god</i> , 117, 118	Shaṇmukha, <i>god, image of</i> , 17, 22, 31, 32, <i>god</i> , 98
Sangamēśvaradēvaru, <i>god</i> , 117	Shimoga, <i>district, taluk and town</i> , 1, 45, 79, 81, 152
Sangamēśvarpēṭ, <i>village</i> , 24	Siddappanāyaka, <i>Keladi chief</i> , 97, 151
Sangavalli, <i>do</i> , 115	Siddharāmādēvaru, <i>Vīraśaiva priest</i> , 119
Sani, <i>planet</i> , 29, 106	
Śanivārasiddhi, <i>title</i> , 59, 122	
Sankāṇa Nāyaka, <i>Keladi chief</i> , 151	
Sankasetṭi, <i>private person</i> , 122	
Śankarāchārya, <i>image of</i> , 32	

PAGE	PAGE
Siddalingaṇa Nāgappa, <i>private person</i> , 66	Śrī Bochchēśanātha, <i>god</i> , 83
Siddēgauda, <i>do</i> 89	Śrī-Chakra, <i>a diagram</i> , 28
Siddhēśvara, <i>god</i> , 61, <i>temple of</i> , 20, <i>temple at Marale</i> , 22, <i>temple at Intiṭolalu</i> , 88	Śrī Chāmarāja, <i>Mysore king</i> , 106
Simhavarman II, <i>Pallava king</i> , 11	Śrī Chāmundā, <i>goddess</i> , 106
Simdēnahalji, <i>village</i> , 117	Śrīkanṭha, <i>god, image</i> , 31
Sinappadāsa, <i>private person</i> , 108	Śrīkanṭha Vadeyer, <i>chief of Saragar</i> , 58
Singavarma, <i>king</i> , 136	Śrīkanṭhēśvara, <i>god, temple at Nanjangud</i> , 126
Śirasaiya, <i>private person</i> , 101	Śrī Krishṇa, <i>god, image of</i> , 30, <i>god</i> , 109
Śirigiri Odeyar, <i>Viraśaiva priest</i> , 117	Śrī Krishṇa, <i>Mysore king</i> , 106, <i>signature of</i> , 100
Śirigiri Vadeyer <i>do</i> 118	Śrī Krishṇarāja Vodeyar, <i>do</i> 111
Śirigiri Voḍeyer, <i>do</i> 119	Śringārahāra, <i>title of</i> , 55
Śirivalal, <i>village</i> , 89	Śringēri, <i>village</i> , 24, 25, 26, 35, 36
Sitā, <i>goddess, image of</i> , 5, 7, 11, 30	Śringēri Matt, <i>matt at</i> , 35
Śiva, <i>god, image of</i> , 28, 29, 30, 31, 32, 33	Śrīpāda-tīrtha, <i>pond</i> , 6
<i>temple of</i> , 12, 16, 19	Śrī Rāma, <i>god, image of</i> , 5, 7, 8, 22, 29, 30, 37
<i>god</i> , 7, 9, 18, 74, 81, 93, 97, 98, 99, 151, 152	Śrī Rāma, <i>signature</i> , 112
Śivāchāra, <i>Viraśaiva religion</i> , 97, 151	Śrīrangapatṭana, <i>see Seringapatam</i> , 123
Śiva-linga, <i>a conical stone representing Siva</i> , 98	Śrīrangapura, <i>do</i> 55
Śivalingaśvāmi, <i>Viraśaiva priest</i> , 151, 152	Śrīrangarāja, <i>Vijayanagar king</i> , 56
Śivamāra, <i>Ganga king</i> , 135	Śrīrangarāya, <i>do</i> 58
Śivapuṇa, <i>private person</i> , 88	Śrī Sankarāchārya, <i>figure of</i> , 27, 28
Śivappa, <i>same as Śivappanāyaka</i> , 42	Śrī Sadāśiva, <i>signature</i> , 98, 152
Śivappa Naik, <i>Chief of Bednor</i> , 42	Śrī Vaishnava-tripuṇḍra, <i>caste mark</i> , 19
Śivappanāyaka, <i>do</i> 41, 42, 43, 44, 57, 97, 151	Śrī Vāsudēvaru, <i>do</i> 63
Śivasamudram, <i>place</i> , 56	Śrī Vīra Sankapuṇya Odeyar, <i>chief</i> , 120
Skandavarman, <i>Punnāṭa king</i> , 126, 132, 135, 136, 137, 138, 139	Sthānika Dēvara Gummaṇṇa, <i>signature of</i> , 83
Smith, <i>scholar</i> , 47	Subrahmanyēśvara, <i>god, temple at Rāmanāthapura</i> , 19
Sōlakulāntakan....pura, <i>place</i> , 124	Subrāyadāsa, <i>private person</i> , 107, 108, 109
Sōmaguru, <i>private person</i> , 83	Sudarśana, <i>a weapon of the god Vishṇu</i> , 76
Sōmanāthapur, <i>village</i> , 2	Sudarśana chakra, <i>do</i> 75
Sōmaṇṇa Dhaṇāyaka, <i>chief</i> , 56	Śukra, <i>god</i> , 106
Sōmaśekhara Nāyaka, <i>chief of Keṭadi</i> , 97, 151, 152	Sun, <i>mark on coin</i> , 47, 48, 49, 50, 51
Sōmaśekhara Nāyaka I, <i>do</i> 152	Sūrapa Nayakaiya, <i>subordinate of Krishṇappa Nayaka</i> , 87
Sōmāskandamūrti, <i>god, image</i> , 31	Sūrya, <i>god, image of</i> , 3, 10, 19, 22, 23, <i>god</i> , 106
Sōmēśvara, <i>Hoysala king</i> , 11	Sutrāma Dhaṇāyaka, <i>chief</i> , 56
Sōmēśvara Mādēśvara, <i>god, temple of</i> , 140	Suttūr, <i>village</i> , 117
Sōsale, <i>village</i> , 58	Suttūr Matt, <i>matt at</i> , 118
South India, <i>country</i> , 26, 78	Svarga, <i>heaven</i> , 152
Sōyiga, <i>warrior</i> , 84	Svastika, <i>mark on coin</i> , 49
Śrāvaka, <i>Jaina priest</i> , 103	Svayambhunāthēśvara, <i>god, temple at Śambhunāthapura</i> , 13
Śravanabelagōla, <i>sacred place</i> , 2, 39	Śyāma Dhaṇāyaka, <i>chief of Hosaholalu</i> , 58
Śravanabelgūla <i>do</i> , <i>monks of</i> , 77	
<i>Śrī, goddess</i> , 21, 74	

T

PAGE	PAGE
Tagadūr, <i>village</i> ,	58, 122
Tagare, <i>village plates of</i> ,	76
Tagare-nād, <i>division</i> ,	87, 93
Taj, at <i>Agra</i> ,	26
Tālagunda, <i>village, inscription of</i> ,	75, 78,
	79, 80, 81, 138
Tālavalī, <i>village</i> ,	152
Tālavanapura, <i>same as Talkād</i>	89
Tālakād, <i>do</i>	58
Talkād, <i>village</i> ,	3, 24
Tammaṇa, <i>private person</i> ,	71
Tāmrakāsyapa, <i>lineage</i> ,	131, 135,
	136, 139
Tāṇḍavēśvara, <i>god, image</i> ,	5, 7, 10, 14,
	22, 23
Tāṇḍya, <i>village</i> ,	139, 140, 141, 142
Tanjore, <i>place</i> ,	35
Taurine, <i>symbol of</i> ,	47, 48, 49
Tāyaṇa, <i>private person</i> ,	66
Tenkale Śrī Vaishnava, <i>sect</i> ,	6
Teppada Nāgaṇṇa Vodeyar, <i>subordinate</i>	
<i>of Bukka I, Vijayanagar king</i> ,	92,
	93, 94
Tereyūr, <i>village</i> ,	89
Timappa Dhaṇāyaka, <i>chief</i> ,	56
Timinājammanṇi, <i>queen of Rāja Vodeyar</i> ,	
<i>Mysore king</i> ,	56, 57
Timmaṇṇa Dhaṇāyaka, <i>chief</i> ,	55, 63
Timmapa, <i>general</i> ,	56
Timmapa Nāyaka, <i>do</i>	57
Timmarāja Vodeyar, <i>Mysore king</i> ,	54, 55
Timmarāja Vodeyar, <i>Rāja Vodeyar's</i>	
<i>son</i> ,	56
Tipu, <i>ruler of Mysore</i> ,	17
Tippu, <i>do</i> ,	16
Tippūr, <i>village</i> ,	54
Tirthaghaṭṭa, <i>place</i> ,	116, 117
Tirthahalli, <i>town and taluk</i> ,	1, 38, 95
Tirumala Ayyangār, <i>minister</i> ,	57
Tirumaladēva, <i>god</i> ,	55
Tirumala Dhaṇāyaka, <i>chief</i> ,	56
Tirumalanātha, <i>god, temple at Alamb-</i>	
<i>giri</i> ,	3 n2
Tirumalarājayya, <i>chief of Paṭṇa</i> ,	58
Tiyāgapperumāl, <i>private person</i> ,	124
T.-Narsipur, <i>town and taluk</i> ,	122, 134, 142
Tolalu, <i>village</i> ,	90
Tolmorādi, <i>place</i> ,	133
Toṇṇur, <i>village</i> ,	5
Toṇṇur-Nambi, <i>disciple of Rāmanujā-</i>	
<i>chārya</i> ,	6
Toranād, <i>district</i> ,	58
Tōṭadastala, <i>place</i> ,	152
Tribhuvanamalla Vikramāditya, <i>Chālukya</i>	
<i>king</i> ,	67
Tribhuvanamalla Vikramādityadēva, <i>do</i> ,	
	148
Trīkūṭalinga, <i>god</i> ,	13
Trīkūṭēśvara, <i>god, temple at Gorār</i> ,	13, 14,
	15
Tripurāntēśvara, <i>god, temple at Belgāmi</i> ,	8
Tripurāri, <i>god, image of</i> ,	31
Trivikrama, <i>god, do</i>	22
Troy, <i>mark on coin</i> ,	47, 48, 49,
	50, 51, 52
Tulḍilgāl, <i>village</i> ,	132, 133
Tuludēśa, <i>country</i> ,	89
Tuluva, <i>dynasty</i> ,	5
Tumakur, <i>see Tumkur</i> ,	58
Tumkur, <i>district, town and taluk</i> ,	1, 2,
	54, 144
Tungā, <i>river</i> ,	26, 45
Tungabhadrā, <i>do</i>	93
Turaināḍu, <i>division</i> ,	3
Turuka, <i>same as Muslim</i> ,	70
Turukāyavāgidalu?	70
Turuvekere-kallu, <i>a kind of stone</i> ,	35, 43
Tusker elephant, <i>mark on coin</i> ,	52, 53

U

Uchāchala, <i>sacred place</i> ,	65	Ugra-Nārasimha, <i>god, image of</i> ,	16, 21, 22
Uchchangi, <i>fort</i> ,	19, 89	Umā-Mahēśvara, <i>god, do</i>	10, 14, 22,
Udaṇḍagauda, <i>donor</i> ,	113		23, 29, 34
Udaya, <i>mountain</i> ,	132		

PAGE	PAGE
Ummattūr, <i>village</i> , 56, 57	Uttavagalla, <i>Chalukya chief</i> , 114
Uppahalli, <i>do inscription of</i> , 75	Uyyakkonda Sōlapat̄tanam, <i>same as</i> 3
Uppinahalli, <i>village</i> , 120, 122, 123, 124	Yedatore,

V

Vaḍuganambi, <i>disciple of Rāmānujā-chārya</i> , 6	Vidyātirthasvāmi, <i>do</i> , 26
Vaidyēśvara, <i>god, temple at Talkād</i> , 3	Vighnēśvara, <i>god, temple at Yedatore</i> , 4
Vaishṇava, <i>figure of</i> , 9, 16, 17, 31, 33, 37	Vija-Arasa, <i>general</i> , 71, 79, 81
Vallūr, <i>place</i> , 67, 68, 89	Vijā-rasa, <i>do</i> , 78
Vāmana, <i>god, image of</i> , 22, 30, 37, 63	Vijaya Bukkarāya, <i>Vijayanagar king</i> , 149
Vāṇi, <i>same as Śāradā, goddess</i> , 106	Vijayāditya-Heggade, <i>Hoysala general</i> , 13
Vāṇi-Vilas, <i>Extension in Mysore City</i> , 57, n4	Vijayādityapura, <i>same as Gorur</i> , 13
Vorāha, <i>god</i> , 37	Vijayanagar, <i>dynasty, period of</i> , 3, 5, 6, 7, 10, 14, 18, 19, 22, 24, 25, 38, 46
Varahātaka, <i>country</i> , 114	Vijayanārāyaṇa, <i>god</i> , 21
Vārāhi, <i>goddess, image of</i> , 17	Vijayarāju, <i>chief of Kāragalī</i> , 57
Vāraṇāsi, <i>same as Benares</i> , 69	Vikramāditya, <i>Chalukya king</i> , 148
Varuṇa, <i>god</i> , 107	Vikramarāya, <i>chief</i> , 56
Varuṇa, <i>village</i> , 112, 114	Vikramarāya, <i>general</i> , 57
Vāsana, <i>do</i> , 63	Vindhya, <i>mountain</i> , 79
Vāsantikā, <i>goddess</i> , 17	Vīra, <i>same as Virabhadra, god</i> , 148
Vastāre, <i>village, inscription of</i> , 76	Viraballāla II, <i>Hoysala king</i> , 24, 60
Vāstoshpati, <i>god</i> , 106	Viraballālaḍēvarasa, <i>do</i> , 70
Vāsudēva, <i>god, temple at Gorār, image of</i> , 14, 15, 16	Virabhadra, <i>god, temple at Bālehallī</i> , 25, <i>temple at Arkatgūdī</i> , 12, <i>temple at Halmidi</i> , 72, 74
<i>god</i> , 62, 63	<i>image of</i> , 6, 13, 18, 22, 23, 24, 25, 31, 32, 45, <i>god</i> , 69, 94, 95
Vasu, <i>god</i> , 106	Vīra Bukkaṇṇa Vodeyar, <i>Vijayanagar king</i> , 92, 93
Vāyu, <i>god</i> , 107	Vīra Bukkaṇṇa Vodeyar I, <i>do</i> , 93
Velevalli, <i>vow</i> , 89	Viradāsaṇṇa, <i>private person</i> , 66
Venkaṭādri Nāyaka, <i>chief of Satyamangala</i> , 58	Vīragoṇḍa, <i>do</i> , 87
Venkaṭappa, <i>private person</i> , 120	Vīrājammaṇṇi, <i>queen of Rāja Vodeyar</i> , 56
Venkaṭappa Nāyaka, <i>chief of Hole-Narsipur</i> , 6	Vīralingadēvaiya, <i>Vīraśaiva priest</i> , 120
- Venkaṭappa Nāyaka, <i>chief of Bīlār</i> , 24	Vīra-Narasimhadēvaru, <i>Hoysala king</i> , 86
Venkaṭaramaṇa, <i>god, temple at Mēlige</i> , 38, 40	Vīra-Narasingadēva, <i>do</i> , 59
Venkaṭeśa, <i>god, image of</i> , 24, 32, 40, 46	Vīrapagauda, <i>private person</i> , 113
Venkaṭeśvara, <i>god, temple of</i> , 57	Vīrappa Nāyaka, <i>chief of Maddār</i> , 58
Vēṇugopāla, <i>god, image of</i> , 10, 11, 15, 16, 30, 37	Vīrarāja Vader, <i>chief of Nuggehalli</i> , 90
Vidyāgaṇapati, <i>god, image of</i> , 4, 22, 23, 34	Vīrarāja Vodeyar, <i>do</i> , 90
Vidyāśankara, <i>god, temple at Śringeri</i> , 25	Vīra Rājendra Nannichangālva, <i>king</i> , 8
<i>temple of</i> , 34, 35, 36	
Vidyāśankara-linga, <i>god</i> , 34	
Vidyāśankarasvāmi, <i>Śringeri guru</i> , 25	

PAGE	PAGE
Viraśaiva, <i>sect</i> , 93, 98, 125, 140, 145	Vishṇuvardhana, <i>Hoysala king</i> , 20, 68, 89
Vīrasankāṇṇa Odeyar, <i>chief of Kārenād</i> , 120	Viśuddha Vaidikādvaita siddhānta, <i>Vira-</i> <i>śaiva religion</i> , 97, 157
Vīrēśvara, <i>same as Virabhadra, god</i> , 95	Viśvēdēvas, <i>gods</i> , 106
Virupāṇṇa Odeyar, <i>son of Bukka I</i> , 95	Vītanṇa, <i>chief of Maddar</i> , 57
Vishakāṇṭha, <i>god, image of</i> , 31	Vitarājayya, <i>chief of Grāma</i> , 57
Vishṇu, <i>god, image of</i> , 7, 20, 21, 22, 23, 28, 31, 34, <i>temple of</i> 9, 26, <i>god</i> , 66 71, 75, 81, 87, 93, 106, 137	Vizagapatam, <i>district</i> , 49
Vishṇu, <i>same as Vishṇuvardhana, Hoysala</i> <i>king</i> , 89	Vodaijā Rēvā Narasya, <i>private person</i> , 65
Vishṇudāsa, <i>Punnāṭa king</i> , 136, 137, 139	Vontikoppal, <i>village, extension of</i> , 57 n4
	Vosana, <i>same as Hassan?</i> 63
	Vyāghrapāda, <i>sage, sculpture of</i> , 11
	Vyāsa, <i>sage, image of</i> , 29, 32

W

Walsh, <i>author</i> , 48	Wilks, <i>author</i> , 54, 55, 57
Western Chālukyā, <i>dynasty</i> , 148	

Y

Yādava, <i>race</i> , 54, 85, 89, 106, 121	Yankōji, <i>chief</i> , 58
Yādavagiri, <i>same as Mīlukōṭe</i> , 54	Yātudhāna, <i>demons</i> , 107
Yādava-Murāri, <i>title</i> , 151	Yedatore, <i>taluk</i> , 1, 3, 4 n4
Yadurāja, <i>Mysore king</i> , 54	<i>inscription of</i> , 122
Yagachi, <i>river</i> , 63, 74	Yedavanahalli, <i>village</i> , 56
Yagantēśvara, <i>god, temple of</i> , 147	Yelahanka, <i>do</i> , 57
Yakabāla Rao, <i>chief</i> , 58	Yelāndur, <i>do</i> , 57
Yaksha, <i>god, figure of</i> , 4, 8, 17, 23, 27, 29	Yōgamādhava, <i>god, temple at Gorur</i> , 61
Yakshas, <i>gods, figures of</i> , 7, 21	Yōgānarasimha, <i>god, temple at Sāligrāma</i> , 5
Yakshi, <i>goddess, image of</i> , 8, 17, 29, 40	<i>temple at Gorur</i> , 63
Yama, <i>god</i> , 31, 152	<i>image of</i> , 6, 15, 25
Yamaśārjuna, <i>figure of</i> , 18	Yudhishthira, <i>Puranic king</i> , 132

CATALOGUED.

N.C.

Central Archaeological Library,
NEW DELHI.

Call No. R 913.041/I.D.A./Mys-27275

Author Mysore archaeological
Department.

Title Ann. rep. of the Mysore archl.
deptt. for the year 1936

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.